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The Methodist Woman

THE
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BETTIE S. BRITTINGHAM, Editor

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IN THIS ISSUE

We are glad to introduce through the cover page of *The Methodist Woman*, a special issue devoted to Christian Family Month observed in May throughout the church, the family of Mr. and Mrs. Paul Bragg, with their children, Bruce, Jacqueline, and Gerald (left to right). These are the children and grandchildren of our national President, Mrs. J. D. Bragg.

John Edgar Hoover, Director of Federal Bureau of Investigation, United States Department of Justice.

Mrs. Mary Warner Hall, Tacoma, Washington.

Isis Gomez, student, Southern Methodist University, Dallas, Texas.

Mary C. Shearer, missionary to China.

Louise Robinson, Executive Secretary for China.

ASK YOURSELF

1. Give the figures on the increase in crime since the war.

2. Discuss some ways the Woman's Society is building brotherhood in the Southwest.

3. What is the present-day challenge to the church in Puerto Rico?

4. What is our task among the fifteen thousand Navajo Indians who have never been to school?

5. Describe the growth in Migrant Work.

6. Name a new project in Japan.

7. Tell the story of "Little Sister."

8. The first school for girls in China was opened by whom?

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"Children Are The Mirrors Of The Life Around Them"

By MRS. J. D. BRAGG

"ALL PARENTS NEED APPRECIATION, help and understanding." This is an opening quotation from a subsection of a report on *Home Responsibility,* as related to the problems of delinquency facing our country today. Parents, trying to rear their children in these troubled times, need to know that *they are the most important* people in the lives of their children. We can test that statement by the way we grownups feel about our parents.

The home is the cradle of human personality. Each person, from the moment of birth, is deeply influenced by the people around him. From a warm, loving, stable family the child learns that people are friendly, worth knowing, and can be depended upon. When a family is cold, despairing, rejecting, or neglectful, the child learns distrust, hostility, or hatred of people.

Of the seven thousand babies born yesterday in the United States, most came into families ready to give them welcome and affection. However, all too many, less fortunate, are fatherless because of death or desertion, some were born to mothers who died in childbirth, others to unmarried mothers, others of parents who resent their existence, and still others who will join the thirty-one out of one hundred couples who seek and win divorce. In these tangled family settings are the children who will need, from the start, extra care, extra protection and concern, so they may grow healthily and happily. It has been well said that "children are the mirrors of the life around them."

Fortunately the great majority of American parents want to give their children the best possible chance to grow into happy and honorable adults. They sacrifice much for them, and would give their lives, if need be, to guarantee their well-being. But, with all this, there is a fear and bewilderment about the future which differs from that faced by any previous generation of parents. This tends to create behavior problems which cannot be solved by secular education or moral teachings alone, but to these must be added the spiritual. By sequence, we move from the religious or spiritual atmosphere of the home to the relationship with the church for both parents and children, or is the sequence reversed?

As members of the church, we should examine our day-by-day behavior in the light of our religious principles. Children should see that religion is not merely a matter of Sunday observance, it is a matter of everyday concern and reaches into all avenues of life. They should have the consciousness that they are created in the image of God, and understand the meaning of the dignity and worth of man. In building up a sense of right and wrong in the child's mind, the home and the church, through the spiritual approach, may reach into those deep areas where the elements of personality construction are rooted.

Two thousand years ago Jesus spoke of God as love. His own

(*Continued on page 29*)

AN EDITORIAL NOTE

We are so very happy to have as our cover this month a picture of the children and grandchildren of Mr. and Mrs. J. D. Bragg. It is easy to introduce them in this capacity, but we pay special tribute to this young couple and the Christian home which they are establishing. May we say that the grandmother does not know the picture is being used nor the children that the leading editorial is by their mother, so we bring them together as a pleasant surprise, we hope.—*Bettie S. Brittingham.*

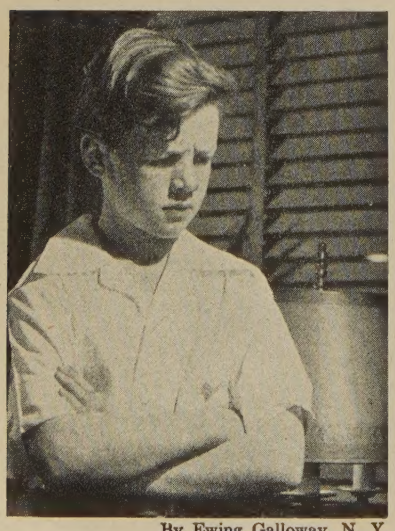
PARENTS -- WAKE UP AND ACT

By **JOHN EDGAR HOOVER**

IN TURNING BACK the pages of our country's history, we easily recognize the caliber of the men and women who founded this nation. Seeking to escape from oppression and persecution, our forefathers brought to these shores a moral solidarity which helped to firmly launch a new nation. During the intervening years, the complexities of life have increased, causing society to be faced with manifold problems. Time-honored customs and institutions are becoming sadly neglected. The home of yesterday has undergone new changes and, in many instances, the family unit has been shattered by individual selfishness.

Parenthood has become more difficult and the question of child training has become more complex. Many parents have failed to meet the task of properly guiding their children through an era of behaviorism that is vastly different from a century ago. This failure, whether it is due to unwise methods of teaching, ignorance, indifference, or lethargy, has caused a multiplication of anti-social acts on the part of youngsters, which should be of grave concern to society. We cannot hope to maintain our ship of state on an even keel if it is to be lashed and buffeted by the angry waves of crime.

Crime has existed, and will continue to exist, as long as man's will is influenced and overshadowed by evil desires. Its steady increase becomes a pernicious problem. If we are to remain indifferent to such a problem, we fail miserably in our duty as citizens. Indifference to crime connotes disdain for democratic ideals. Such inertia is a gamble, and places America's future on the shaky pedestal of chance. Indeed, a community takes a decided risk when they decrease their agencies for juvenile protection.



By Ewing Galloway, N. Y.

Many youth of this age have begun to make their own money and this in itself brings a new problem into the home. Sometimes they receive the wages of grownups and want to undergo the experiences of adults as well

Sharp Rise in Crime Since End of War

In 1945, as our country was binding up its wounds following a global war, the crime register was at a high level. A total of 1,565,541 major crimes were committed in 1945, representing an increase of 12.4 per cent over 1944. Sharp rises were noted in many crimes of a serious nature, such as murder, robbery, negligent manslaughter, burglary, and auto theft. Forty-nine per cent of the burglars, 61 per cent of the car thieves, 30 per cent of the rapists, 35 per cent of the robbers, and more than 33 per cent of the thieves were youngsters under voting age.

The figures speak for themselves. Teen-agers had the misfortune of growing up in a world unsettled by war. Our society suffered from maladjustments which vitally affected the progress of youngsters and often led them on the road to crime. On the other hand, the seeds of youthful crime have been sown in broken homes. The present mounting crisis in juvenile crime may be traced back to parents who threw over their responsibilities in favor of their own selfish ends. Case histories concerning youths in crime usually tell the story of broken homes, neglectful parents, immorality, and many other parental delinquencies.

Parental Guidance Lacking

Children, who need love and guidance to prepare their minds and bodies for the serious business of adulthood, are often left to shift for themselves. I recall the case of Robert, age sixteen. On one occasion he entered a small liquor store and ordered a pint of whisky. Upon being required to show his Selective Service card, the youth pulled out a .32 caliber revolver and told the proprietor to place the contents of the cash register in a paper bag. Robert got away with $84.

An hour later, he entered a tailor shop, intending to rob it. The proprietor frightened him away, but not before Robert fired a shot at the ceiling. Early the next day, Robert attempted, while masked, a holdup at a bar. A customer threw his empty beer glass at Robert and missed, whereupon the boy fired a shot at the customer which entered the ceiling. A few months later, Robert was sentenced to serve a total of twenty to forty years in prison. He had been charged with robbery, grand larceny, assault, and carrying a firearm.

The boy's mother had been dead for about three years prior to his criminal activities. His father, a weak, ineffectual individual, was away from home on business most of the time. He was extremely indulgent with the boy and, as a result, never won his respect. The father supplied Robert with daily spending money, often as much as $15 in one day. While the father was away, the older sister, who cared for the house, was unable to control Robert. The youngster was obstinate, independent and disagreeable. He became addicted to motion pictures, emerging as a miniature gangster attempting to imitate the so-called criminal heroes in the movies.

The National Conference for the Prevention and Control of Juvenile Delinquency met in the Interdepartmental Auditorium, Washington, D. C., November 20-22, 1946. A special panel on the responsibility of the church brought together leaders of all faiths. Mrs. J. D. Bragg, President of the Woman's Division of Christian Service, attended this meeting as a representative of the Federal Council of Churches of Christ in America. The concerns expressed in this meeting are reflected in the article, "Parents—Wake Up and Act," by John Edgar Hoover. A call came to the church to "reach out more and more to those whose needs are not met by the ordinary pastoral ministry and to extend itself to those whose needs have not been met by any of its existing services."

Indictment Against Society

The primary responsibility for youthful offenders must certainly rest somewhere. At an age when understanding guidance is needed, youngsters more often than not are deprived of worth-while counsel.

We cannot lightly pass over the thousands of cases which constantly come to our attention in which young people have made disastrous mistakes which bring destruction to their lives and to the hope of their parents. The arrests of youngsters do not constitute a pleasant picture. It falls far short of the ideal of American citizenship. It is an indictment against constituted society, against the indulgence and apathy of the public, that a nation such as America bows under the disgrace of a set of circumstances in which children under voting age lead a criminal parade.

Such a breakdown in our youth represents a danger to our democratic institutions and reflects a lack of respect for the processes of law and order. There is a need for inspirational education of youth—education that will teach children the necessity and the value of good citizenship as well as the utter futility of crime.

In most instances, juvenile offenders result when adults have fallen down on their responsibilities as educators. Oftentimes, youths have been lured into crime because adults have failed to provide proper outlets and upbringing. Too many cases of young offenders reflect laxity in early discipline, indifference on the part of parents, and neglect by the community.

Prime Responsibility Lies with Parents

Parents, who are the stewards of the home, have the prime responsibility to teach their children. In the home a child is taught to walk, to eat, to talk, and must be taught to obey the laws of civilization. Without such obedience there will be chaos. Without a deep sense of respect for the law and order of the home, there can be no respect for the law and order of the community.

It is increasingly evident that a lack of moral responsibility is a serious causative factor in crime. Proper religious influences can assist greatly in combating juvenile crime. Lack of moral responsibility in a child means, in most instances, that parents are indifferent to God and the necessity of religion. If parents want their children to obey the spirit and the letter of the law, and in all ways co-operate in maintaining law and order, and to advance the common welfare, they must begin early with religious training in the home circle.

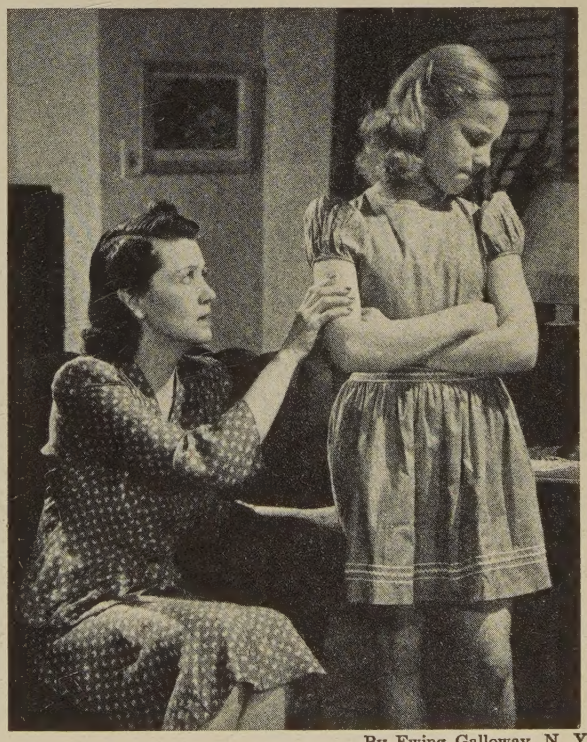
Because a child has a highly developed power of imitation, the example of the parents is far-reaching. Parents must not preach religion and not practice it. In your desire to round out the social and religious training of your child by regular church attendance, you cannot hope for success if you fail to accompany your child to church.

Action by Parents Imperative

If we are constant in our efforts to build for America, we must have continuous adult action by parents who must recognize that children's personalities are largely formed during the first years of their lives. We need action which will eliminate unsocial tendencies and substitute qualities that form the basis of virtue, forbearance, and self-denial, and action which will lead our youth into the spiritual environment of our churches, where they will receive the life-saving lessons of Christian fortitude. There must be action which will make the community aware of the evils of crime and the necessity of properly channeling the activities of youth.

Above all, action and united effort which will teach our children the real meaning of freedom and democracy are most certainly necessary if America is to preserve its heritage down through the ages.

A sympathetic approach to youth in love and understanding is particularly necessary in these days of strain when adolescents do not understand their own emotions.



By Ewing Galloway, N. Y.

"THE PARABLE OF A FAVORED FAMILY"

By **MARY WARNER HALL**

THERE WAS, in a certain country, a woman who spent herself freely for the good of her own sons.

She cared for their physical needs by day and watched over them and prayed for them and with them by day and by night.

When she beheld them grown into stalwart men, clear of eye and strong of limb, she was filled with a sense of pride and satisfaction.

No wonder she called them to her and said, "My little lads grown tall and fine, how proud I am that you are mine. To each I say, 'Beloved Son, my task, I think, has been well done.' "

She spoke thus because, in her heart, she felt that they were strong enough and fine enough to face the world.

Now it so happened that this mother and her sons owned a vast amount of land. Their trees were heavy with fruit. Their fields were yellow with grain.

The reason that this farm was so productive was not only because the soil was rich and black, but because the strong sons of this Favored Family had built a strong dam across the stream of clear, cool water from the melting snows of the mountains, thus turning all of the water upon their own land.

The land belonging to the people below the Favored Family became no longer farms but barren wastes. The people who dwelt thereon became hungrier and weaker as the days passed.

Now in the household of the Favored Family, the mother and her sons were gathered together at the table, which bent a little in the middle from the weight of so much fine food.

"Pray, my sons," said the Good Mother. "Thank the Lord for the bounties that are ours. It is good that we do not need to suffer as our neighbors who dwell below us."

Straightway the sons prayed, for they had been taught by a pious mother.

Before they had been long at table, there came a persistent knocking on the door.

The Eldest Son, opening the door ever so little, peered out. On the threshold stood Another Mother's Son. Behind him were gathered the sons of the neighbors who lived below the Favored Family.

The spokesman said, "We have come to demand some of the water which flows from the melting snows of the mountain. Our lands are becoming barren. We must have water!"

"Wait outside," answered the Eldest Son of the Favored Family, as he closed the door in the face of the Other Mother's Son.

After a family council, the Eldest Son opened the door just enough to make room for his long nose. He spoke to the petitioner in this manner:

"We cannot spare water. We would not have such abundant crops if we should divert water onto your land."

"But our soil is good for the cultivation of grapes; your soil is better suited for grain. Give us some of the water, and we will all have *both* fruit and bread."

"No," replied the Eldest Son in a very positive manner. "Your proposition does not appeal to us, for *we* have *both fruit* and *bread*. We have no need of your trade."

So saying, he drew his long nose inside of the door, closing it securely against his neighbors. But the door was neither thick enough nor strong enough to keep out the words of the Other Mother's Son.

"If you will not give us water, we

will move in upon your land and take what we must to live. Besides, we are too many for so little land. We must expand."

With these words still ringing in their ears, the strong sons of the Favored Family left their meal half finished while they rushed out to build higher and stronger fences. While they worked, they thought of a slogan which helped them in their endeavor—"Favored Family First."

In the days that followed, this slogan became very convenient and helpful. When one of the Smaller Sons spoke up in a weak voice, "Perhaps we should think of Others than Ourselves," many voices drowned his out—"Remember, 'Favored Family First.' "

Somehow, information came through the fences that leaders had risen among the neighbors—leaders who promised to get water for their farms and more land for their families. Word seeped in that the people who dwelt below the Favored Family had suddenly taken on the savage manner of their barbarous leaders. Bloodshed—aggression—became household words. It became a well-known fact that the savages were devouring other Favored Families who lived on the other side of the hill.

As time went on, it became necessary for the Strong Sons to build strong walls to take the place of high fences and to think up a new slogan.

"Live and Let Live," they said, over and over again.

"This is no quarrel of ours," they nodded knowingly to each other. "It is nothing for us to concern ourselves about. It is for us to keep inside our walls and let the rest of the world go by."

Now the mother of these strong Sons had taught them many things besides to pray.

"Thou shalt not kill," she had taught them along with "Now I Lay Me Down to Sleep."

The mother felt that *her* sons would *never* kill. In fact, she was quite satisfied with what she had taught them. May it be said to her credit that she began to *wonder* when the walls began to shake!

Suddenly it was as though a great tidal wave had washed up over her land, knocking her quite off her feet. When she finally picked herself up, she was startled to find her sons gone and the fruit of her trees and the grain of her land washed away.

Great was her grief when she realized that the Wave of War had washed away the fruit of her womb as well as the fruit of her land.

Woe unto the mother who had taught her sons well, but not well enough.

Inasmuch as she had taught them "Thou shalt not kill," she should also have taught them "Thou shalt not, by selfishness or injustice, make anyone wish to kill thee, else, though thou mayest hate killing with all thy heart, thou shalt find it necessary to kill or be killed."

Woe is she whose sons have said, "Live and Let Live."

Verily, I say unto you, Beloved, that "Live and Help Live" would be more in keeping with the teaching of our Master.

Did not the great Apostle Paul say, "Bear ye one another's burdens and so fulfill the law of Christ"?

Also I say unto you—It would have been better for her had she used a little of her time to help build a new earth wherein dwelleth righteousness than to have spent all of her time rearing strong sons, to whom she must say, in their maturity, "Go now to face the world, my sons. My task is completed."

And then to have them face such a world as this!

The spirit of working together should begin in the home, mothers have an opportunity to build attitudes of sharing responsibility in an unusual way in normal home routine duties.

BUILDING BROTHERHOOD

By **ISIS GOMEZ**

IT IS MY GREAT PRIVILEGE to write of a very considerable portion of our population in the Southwest. It would surprise many to know that every one of our forty-eight states has some Spanish-speaking population. According to the 1940 census, there are in the United States 1,861,400 persons of "Spanish mother-tongue" descent. Approximately three-fourths of them are to be found in the four border states of California, Arizona, New Mexico, and Texas; New Mexico and Texas, together, have 960,180—more than one-half the total; Texas alone has 750,000—almost two-fifths of the total. Naturally these do not constitute a single element or group. There are many groups, even in the Southwest, living on different economic, cultural, and racial levels; there are families that migrated to this country from Mexico, others in which one parent or both are Mexicans, while the children are ardent "Yankees"; and many more whose forefathers lived north of the Rio Grande for untold generations before any European set foot on American soil, or settled in these regions when they were a part of New Spain. All of these groups are heirs to the language, culture and traditions of ancient Spain and, therefore, are called Latin-Americans, Spanish-Americans, or Spanish-speaking Americans; locally, we are most frequently called Mexicans, though the great majority of us were born and reared north of the border and have never so much as seen Mexico. Most of our generation, having come up through American grade schools, high schools, and colleges, imbibing the ideas, ideals, and loyalties of our environment, feel that we have outgrown all compounded and hyphenated names and that we are Latin Americans or Spanish Americans only in the sense that others may be British Americans, Swedish Americans, or Irish Americans: we simply are Americans, and to this we have the testimony of Battle Stars, Purple Hearts, and Congressional Medals. Many of our number rest in American graves on foreign soil, or in the depths of the seven seas. And we are just as willing to live for America as they were to die for it, as eager to build the America of our ideals as they were to defend it. Indeed, what we ask of America is the unhampered opportunity to become the best Americans possible, and by so becoming, to contribute all that we have of ability, character, and talent to the building of a perfect brotherhood in our own communities and throughout the world.

Among the agencies that promote the spirit of fellowship and brotherhood, we think first of our churches and our schools. We need to be impressed more and more with the truth that as the ideals of democracy are made real in our public schools they will permeate other realms of human relations; but so long as discriminations exist in our schools, based on racial lines or on social or economic status, so long will those same injustices prevail in the life of the community and the nation. As young people of different nationalities and races come to know each other well, as they do in classwork, each group becomes better able to appreciate and respect worth of character, abilities, gifts, and graces in the others. Without such respect and esteem there is no basis for friendship and brotherhood.

Those of us who have had the privilege of attending church schools, as well as public schools, know that the religious institution has a "plus quality" that, in the nature of things, the state institutions cannot have; it is that extra quality that stimulates the spiritual nature and cultivates the heart along with the head, that gives higher values to everything in life. We do not wish to say anything against our Roman Catholic friends, but the fact is that any discerning person will notice a difference in those who have attended our Protestant schools or associated closely with our religious institutions.

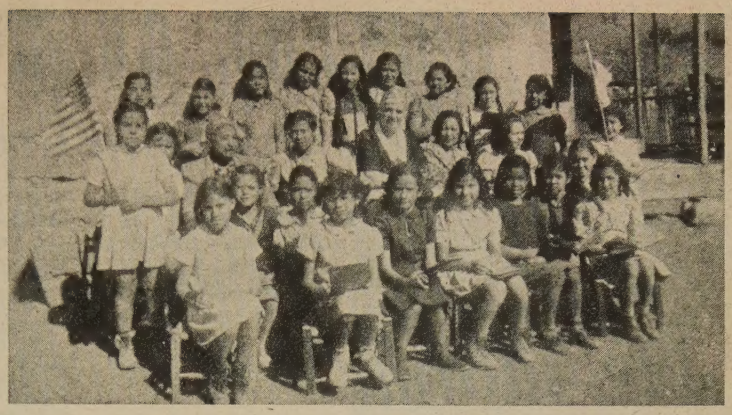
Along with our schools should be mentioned our Wesley Houses and Community Centers, with their kindergartens, clinics, domestic science classes, and

Senior Girl Reserves at Wesley Community House, Houston, Texas.

their clubs for mothers and boys and girls. In these institutions, many staunch Roman Catholics, who cross the street to avoid passing a Protestant church, have their first contacts with Protestantism and discover, to their surprise, that Protestants are not the horrible creatures they had always been led to believe they were; after seeing for themselves, become tolerant and receptive to new ideas and broader concepts. The majority of them will never enter into a religious experience such as we might covet for them; the majority will remain "good Catholics"; indeed, they will be better Catholics in the sense of being broader-minded, more tolerant and co-operative. A frank and friendly understanding of our differences, a confidence and trust in our fairness and generosity of spirit, furnish the only enduring foundations for good will and social brotherhood.

Our Southwest Mexican Conference—a queer name again, since we do not work in Mexican territory but in Texas and New Mexico—has 94 preaching places, 61 pastoral charges, with a total membership of 8,465, which marks a net increase of 627. In the 61 pastoral charges there are 55 units of Women's Societies of Christian Service, with 936 members. Our crying need is for more preachers and better preparation for those we do have. It is, no doubt, common knowledge among you that our Southwest Mexican Conference was the first in Methodism to reach its goals in finance and evangelism in the Crusade for Christ, and that it has an unbroken record of accepting and paying in full the General Conference askings, despite the fact "nearly all are desperately poor." This speaks highly of a competent and active leadership and also of the fidelity and consecration of the rank and file membership.

We are thankful for the consecrated leadership of the past, both of the missionaries and our own native preachers. The fruits of their labors have been abundant, and that they have been able to achieve so much in the face of difficulties, hardships, and handicaps that most of us can hardly imagine, is a testimony to their faithfulness and to the enabling grace of God. Their pleas for better opportunities to make adequate preparation for the work of the Christian ministry are beginning to be answered. In a bulletin of our young adults, printed in February, 1945, we read: "We remember very distinctly that, in 1940, there was only one man in our entire conference who had a United States college degree." Then the writer lists the names of sixteen young ministers who then, only five years later, were well on their way toward college degrees.



Girl Reserves, Alpine, Texas.

Several other Spanish-speaking conferences have joined ours in requesting that our Board of Missions co-operate in such a way with Southern Methodist University, Dallas, Texas, as to make this institution the official training center for Spanish-speaking ministers, and this year there are a number of promising young preachers at "S.M.U." from our own Southwest, from Cuba, and from Mexico. Bishop Eleazar Guerra, of The Methodist Church of Mexico, recently elected for a third term, and the Rev. Alfredo Nanez, "religious statesman" of our conference, are both graduates of S.M.U.—the "first fruits," we may say.

Our hope for the future, not only for world brotherhood, but for our very existence in this day of atomic energy, is centered in our churches and church schools, which stand not only for democracy, but for Christian democracy. Our postwar world is looking for a way to maintain Christian standards and ideals. The only real solution will be a transformation in the souls of men and in their relationships with one another. All around us people are realizing that the deepest realism for our day is to be found in Christianity.

Christian youth from every land together are preparing the leadership to remake our world. This is a task that demands our intelligence, imagination, consecration and, most important, demands that we act together as Christians in unity and fellowship throughout the world. It is in that task that Christian young people are joining forces to "Build today for a Christian world."

METHODIST WOMEN ALONG THE MEXICAN BORDER

A splendid illustrated pamphlet of work along the Mexican border describing the institutions of the Woman's Division for Spanish-speaking groups and for Spanish Americans. Twenty cents at Literature Headquarters.

THE FUTURE OF HOME MISSIONS

By **GEORGE S. DUGAN**

REPORTS REVEALED that nearly $6,000,000 was given by the church during 1946 for social work activities by thirteen denominational boards affiliated with the Home Missions Council of North America, according to figures given at the opening session of the organization's annual meeting. The Council represents twenty-three major Protestant denominations in the field of home missions.

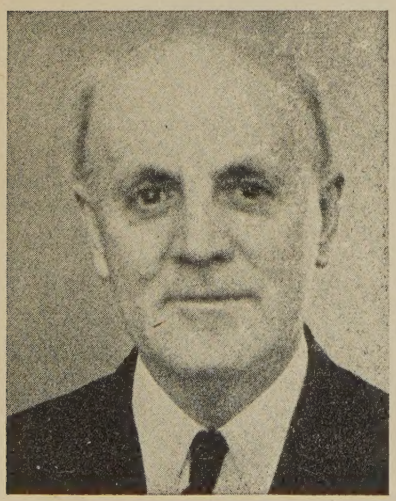
Community centers represent almost one-half of the 251 institutions supported by the boards, the report declared. In addition to these, the boards operate day schools, boarding schools, children's homes, and residences for retired missionaries. Medical social work is conducted through hospitals and health centers. More than 2,400 professional and maintenance workers are employed in the various institutions, said the report.

A nation-wide program of "juvenile protection" has been developed by one denomination, according to the report. Special staff workers, appointed by the denomination, set up juvenile centers in church buildings or local schools and train volunteers in recreational techniques, stressing methods of reaching problem children in the community.

Dr. Mark A. Dawber, one of the two executive secretaries of the Home Missions Council, declared in his annual report prepared for presentation to the meeting, that much of the starvation in the world today is due not only to the war, but to a "selfish monopoly of land and resources."

"It is not enough to feed the starving people of the world," said Dr. Dawber. "They should be helped to feed themselves. Let the church arise and declare itself on these issues, but, better still, lend its support to such programs of agricultural and industrial reconstruction as will remove the basic causes of dependency."

What is done in the United States in regard to human welfare will greatly influence attitudes on these subjects in other parts of the world, Dr. Dawber asserted, particularly in the field of dependent peoples.



Dr. Mark A. Dawber, executive secretary, Home Missions Council of North America.

Despite their outstanding record of service in the armed forces, sixty per cent of the American Indians still have not received full citizenship, continued Dr. Dawber. "Fifteen thousand Navajo Indians, between six and sixteen, have never been to school—and there are no schools for them to attend," he said.

The work of the Home Missions Council in migrant camps reached an estimated 200,000 persons in 1946, Miss Edith E. Lowry, executive secretary, declared in her report prepared for presentation to the annual meeting. The ministry has included a great variety of services over wide areas in twenty-six states, such as counseling, religious services for youth and adults, play nights, traveling libraries, clubs, child care, literacy programs, leadership training, labor relations, interpretation of migrant to community and community to migrant, she said.

A rural reconstruction and rehabilitation project, designed to train native Protestant Puerto Rican ministers in modern agricultural methods and community social work, is to be launched at an early date under the auspices of the Home Missions Council of North America. The project will be under the direction of the Rev. Richard E. Johnson, of Drew Theological Seminary, Madison, New Jersey.

"It is imperative that the churches of the island become interested in rural rehabilitation. Most of the Protestant churches are in rural sections, but the pastors have not been sufficiently trained in rural social ideals and agricultural rehabilitation, which would help their people to a better life.

"Puerto Rico is one of the most densely populated islands on the face of the earth. There are 680 people to the square mile, but there are 1,800 people per square mile of arable land."

A co-operative Protestantism, functioning above denominational barriers and geared to combat the threat of secularism in the neglected rural areas of America, is desperately needed if this country is to become Christian in "anything more than name," said Professor Charles Melvin McConnell, of Boston University School of Theology, Boston, Massachusetts. Professor McConnell charged that Protestant churches, operating as denominational units, have "sidestepped, ignored, and all but scorned the marginal rural sections of this country."

"Tumble-down shack churches, dog-eared songbooks, abandoned churches, scant religious educational literature, and an almost total absence of theological seminary graduates in these underserved fields furnish proof of this neglect all along the line up to, and sometimes including, mission boards," he said. "One of the most effective and promising pieces of work in the entire rural field is the educational program of the Home Missions Council among sharecroppers and rural Negroes." The council program brings rural ministers together in an educational center for training in community work under qualified leadership.

Pleading for a "change of mind and attitude" toward rural mission fields, Professor McConnell pictured the low estate of the rural ministry as the "most devastating aspect of the entire rural church field."

"Interdenominational and co-operative missionary support is necessary in these areas. As good as separate and independent projects are in mission fields, a new co-operative approach is proving far more effective and successful. Many years ago it was clear to denominational home mission leaders that independent, competetive approaches to a home missionary field were inadequate and often positively unchristian. As a result, there are projects now under way in old mission fields supported by co-operating home mission boards. These projects are generally administered by the Home Missions Council. Some of these projects are in the Shasta Dam area, the Columbia River Basin, the Norris Dam areas, and in the Southern mountains and among sharecroppers."

The Christian church can no longer afford to function on a basis of class distinction if it is to maintain its traditional championship of human rights in the years to come, according to the statement on the future of home missions, which was prepared by a special committee of churchmen representing various Protestant denominations.

Terming the problem of group relations "one of the great social and ethical issues of our day," the statement listed the following six "considerations" as imperatives for the development of the home missions enterprise in this country and Canada:

"1. The full influence of the church should be exerted to secure the eradication of racial segregation and discrimination, whether imposed by law or by social custom, and to fight against whatever implies for any group a 'ghetto pattern' of living.

"2. All religions or other missionary enterprises now organized on a basis of segregation should be re-examined with a view of removing as rapidly as possible all barriers to free intercourse without reference to race.

"3. The church at large should be summoned to accept the principle of ministry to all people on the basis of community, irrespective of race or social status.

"4. Wherever possible, experiments in interracial activities and associations should be promoted.

"5. Special study should be devoted to the strengthening of the ministry of the church among any groups or types of population now inadequately reached.

"6. Home mission forces should join with other forces, both inside and outside the church, in positive measures to relieve tensions and to promote mutual understanding and good will among all races and groups."

America's "unfair and unchristian treatment" of non-white minority groups is a major deterrent to the spread of Christianity throughout the world, Dr. Ralph E. Diffendorfer, Executive Secretary of the Board of Missions and Church Extension of The Methodist Church, declared in a challenging address.

"Treat the Mexican fairly and Christianity will be proclaimed in Latin America." he said. "Clear our American Indian record and East Indians will take notice of democracy and Christianity. Abolish lynching, not by law, but by effectively acknowledging the Negro's right to respect and decent citizenship, and not only Africa, but all the non-white world will rise up and call the church blessed."

Miss Edith Lowry, executive secretary, Home Missions Council of North America

Establishment of a Student Veterans Emergency Committee to formulate an interchurch program of religious ministry for Protestant ex-servicemen and their families now living in temporary quarters on or near college and university campuses, was authorized by the council.

Only world-wide spiritual revival will settle the ideological controversies plaguing mankind today, Dr. Hermann N. Morse, executive secretary of the Board of National Missions of the Presbyterian Church in the U.S.A, and retiring president of the Home Missions Council of North America, declared at the closing session of the Council's annual meeting.

Pleading for unity within the church as the only sure means to attain a spiritual rebirth among the nations, Dr. Morse pointed out that society has been forced by "the very logic of events to a large-scale collectivism as an antidote to the extreme individualism that was characteristic of the frontier.

"We might have made that process spiritual at its core," he said, "if we had had insight to do it and if our churches had been united enough to do it.

"But the religious separatism that in some instances served the people very well did not serve us well in this."

Describing the "real crisis of our time" as spiritual, Dr. Morse added: "The Christian church must be a much greater force in the future than it has been, or it will become much less important and increasingly socially impotent."

Resolutions adopted at the closing session of the meeting commended the proposed establishment by the United Nations Assembly of an International Refugee Organization to provide for displaced persons when UNRRA disbands next June, and urged congressional support for the admittance of certain displaced persons as "emergency immigrants."

The following officers were elected by the council: Mrs. J. D. Bragg, St Louis, Missouri, president; Dr. Willard M. Wickizer, Indianapolis, Indiana, first vice-president; Mrs. Abbie Clement Jackson, Louisville, Kentucky, second vice-president; the Rev. Clifford L. Samuelson, New York, recording secretary; and Miss Edna R. Howe, New York, treasurer.

NAVAJOS FACE CRITICAL SITUATION

"In the Southwest perhaps the most critical situation exists among the Navajos numerically the largest (60,000), and in some respects facing the most desperate economic, social, and educational present-day needs in all their tribal history. With the old reservation unable to support a growing population; with families large and destitute, poorly clothed and badly housed; with fully 16,000 children out of school, the children often being used as sheepherders, many of whom are neglected and have little parental oversight; with a religion which is archaic and no longer yields either to youth or old age, the individual and group satisfactions necessary to its perpetuation; with the peyote cult making rapid inroads; certainly with these conditions crying aloud for amelioration, there is a challenge to the church to press the claims of these people for the same benefits and rights as other American citizens enjoy."—*Excerpt from* Dr. G. E. E. Lindquist's *Report on Indian Work.*

DALE HOLLOW LARGER PARISH

The Larger Parish, centered at Alpine, Tennessee, has been christened The Dale Hollow Larger Parish. With the fundamental attitude that each community should have one and only one church, and that the Larger Parish will seek to build that church and through it serve the community, the Presbyterian and Methodist Churches at Taylor's Cross Roads have been united. People, regardless of their denomination, are being encouraged to join the church in their community. Sunday schools are operated and revivals held in communities that have no church and should organize one.

Centered at Alpine, and supported by the Presbyterian Church, are several activities. These are for the people, regardless of creed, and Methodists participate as much as any others. Weaving, pottery, woodwork, farm demonstrations, forestry demonstrations, employment, recreation, library, and special worship services and educational privileges are now available, and others are to be added.

Just begun is a program of religious education for the entire Larger Parish, with two women working. Every church is to have expert leadership in the entire educational program. Every public school throughout the Larger Parish is being offered a course in Bible study and religious education.

The Dale Hollow Larger Parish is an adventure in Christian brotherhood. People throughout the area are catching the spirit. Christian brotherhood is displacing sectarianism. Christian brotherhood is building, in this area, the Kingdom of God.

—Bureau of Town and Country Work.

WESLEY INSTITUTE, MEMPHIS, TENNESSEE

"Many changes have come to Wesley Institute this past year. We have seen workers go, for unavoidable reasons, and others come into the work. Each time we have wondered how our program would be affected, but because of the interest, love, and prayers of the people of the Memphis Conference, the community members have continued to come and accept what the settlement has to offer. We are serving around five hundred individuals a week. The work is most challenging and affords a wonderful opportunity for telling the story of Christ and leading others to accept him as their Saviour.

HOME

"Wesley House has always been conscious of the needs of the pre-school child. In fact, one of the main purposes for organizing the settlement was to provide daytime care for children. Because of the patience and understanding of the workers, boys and girls have gained confidence in themselves and developed to the extent that they have been able to step into places of leadership in their churches, communities, and later, in enlarged fields of service. Thus, they are making a real contribution to the world.

"The nursery school is serving an average of thirty-six every day. The kindergarten has had several teachers during the year. However, in spite of all this, a Kiddie Band was organized and a nice group of children graduated and were prepared to take their places in the public school system.

"Wesley Institute has been able to continue a full-time and well-rounded after-school club activities program for both boys and girls. Every afternoon and evening many club activities are offered for all age groups. Some students from Southwestern University have helped greatly with a program for younger children.

"Through co-operation with the Family Welfare, a part-time case worker has been provided. This assistance has been very valuable for definite problems presented by the children have been treated. Medical care has been secured when needed and psychiatric treatment provided when necessary. Mental tests have been given to many of the children and this has helped the worker to realize what can be accomplished by the child.

"Volunteer leadership has made possible much of the work at Wesley Institute the past years. Each one has made a valuable contribution to the work because he has had the vision, courage, faith, and love to live for others."

—Deaconess Willia Duncan.

BETHLEHEM CENTER, DALLAS, TEXAS

March, 1946, Dallas Bethlehem Center was organized at St. Paul Methodist Church, 1814 Good Street. Office space was furnished by St. Paul Methodist Church for the new deaconess. Then followed many conferences and interviews with various agencies and churches. One kindergarten was already in existence, and we took over the supervision.

Bethlehem Center board is interracial. At our first meeting there were twenty churches represented, with forty-nine members present.

Publicity has been given our work through articles appearing in both the colored and white newspapers and the *Christian Advocate.*

During January we had three meetings of the teachers' training course. Two of these were conducted by faculty members of the kindergarten demonstration school and one by the children's librarian of the public library. These are proving most interesting and worth while.

—Alice McLarty, *Head Resident.*

NEWS FLASHES

HEALTH PROGRAM THROUGH VISUAL EDUCATION

On October 14, the former workers of the Chinese-American canteen met. We have bought a movie projector and equipment, which cost the women about a thousand dollars. The plan is to operate a health program through "visual education." The children and the women in the Chinatown communities are going to be given the opportunities to learn all phases of the health program. It will also help in offering opportunities for children to be given worth-while movies, which they could not otherwise see. This equipment was bought with the funds which the canteen group still had, and through the co-operation of the American Women's Voluntary Services. I can see great posibilities in this project. —MARY CHUN LEE.

SANTO DOMINGO

The annual letter from Dr. and Mrs. Barney Morgan, who are in charge of the work of the Board for Christian Work in Santo Domingo, tells of a most interesting trip they made visiting the various stations in the Republic. A flight of half an hour took them to Barahona—a whole day's trip by car, over terrible roads. On this trip they breakfasted at home and had mid-morning coffee at Barahona with Mr. and Mrs. Santil and their two little girls, Bethany and Bethsaida. From there they traveled by plane, bus, truck, private car, beach wagon, horse, mule, and by "shank's mare." They ate rice and beans and plantains twice a day, drinking enough "coconut water to float a canoe."

Seed planted in Barahona has borne fruit in four other centers, opened because the people of Barahona took seriously the command to "Go ye into all the world."

The tropics are not all lush greenness. A three-kilometer trip on foot across scorching salt marshes from the highway into Mella reminded them that life can be pretty bare. Mella is dry; a land of goats and primitive living, thatched-roof houses with dirt floors, electricity unknown. Ramon, whose whole life was revamped through the gift of a New Testament, after which he set about to convert the whole town, is the preacher. He and his relatives built a dirt floor church, which has one tree in front of it, on which a piece of iron calls the congregation to worship. This weekday, Mrs. Morgan asked why so many children gathered around the door, and was told they have only three grades in the rural schools, and these grades meet for only two hours a day. The Evangelicals of Mella are trying to build a school, it will have no doors or windows; the children will bring their own chairs, but Ramon's brother will teach. He was educated in our school and married a girl from Barahona church—one of the many young couples who have set up Christian homes.

They arrived at Fundacion to find the pastor and his helpers putting the finishing touches on a school building it has taken two years to build. Here the need is the same as everywhere—for a school from the fourth to eighth grade.

A MESSAGE FROM UNGA, ALASKA

A letter from Deaconess Constance Erickson, pastor of The Methodist Church, Unga, Alaska, gives the following interesting news:

"I was so glad to get back to Alaska and in pastoral work. Seemed like being back where I belonged. Needless to say, I had a wonderful trip—spent a few days in Seattle renewing former Nome friendships. Also baptized two of the babies of former G.I.s who were stationed at Nome.

"My headquarters are in a small fishing village on an island—mountains, seas, and bluffs. The Pacific Ocean can be seen from my study window. I have a very comfortable house—oil heat—hot and cold running water—bathroom, kitchen, combination living-dining room—reception hall—study—two bedrooms—laundry, two storerooms downstairs, and two bedrooms and storerooms upstairs.

"The church is a lovely building. It meets a real community need. We had a triple Children's Day—baptized three children—honored Father's Day, and took a nice collection for the Student Fund. There are two active Girl Scout organizations, woman's club, grade and high school, enrollment of thirty-six. The entire population of the village is only one hundred fifty, but no doctor, dentist, or nurse on any of the islands. At least ninety per cent of the people need dental care. The Youth Fellowship, recently organized, is getting in touch with the Juneau, Alaska, Board of Health.

"Never time to get lonesome—usually have from ten to fifteen in each day. Children keep me supplied with the wild flowers of which there are many kinds. Committee meetings of youth in the evenings, and with a combined church-school and church service on Sunday morning, Children's Fellowship and music period on Sunday afternoon, and Youth Fellowship Sunday evening, we manage to keep busy."

TO BUILD A WORLD OF BROTHERHOOD THERE ARE AT LEAST NINE *MUSTS* FOR CHRISTIANS:

1. We must realize that we have moral obligations to all men.
2. We must demonstrate, in practice, our belief in the worth and dignity of every human being.
3. We must recognize that lines of division based upon color alone are unjust and tyrannical.
4. We must substitute pride in the human race for racial pride.
5. We must break away from the prejudices of convention and caste.
6. We must insure, insofar as legislation can, equal opportunity in every kind of useful work for all persons of equal skill and energy.
7. We must make sure that the life of a person, his standing in the community, and ability to meet his needs is not made to depend upon race or color, but only upon character and willingness to contribute his best.
8. We must sponsor study groups, forums, fellowship in worship, and other interracial means through which we learn co-operation in meeting common needs and mutual interests.
9. We must make sure that in our churches those of every race and people shall be welcome to full membership and fellowship.

—From publications, *Brotherhood, Our Unfinished Task,* by Department of Race Relations, Federal Council of Churches, 1945, with minor adaptations. Used in present form by permission.

LITTLE SISTER

By **MARY C. SHEARER**

MEI-MEI

(at age of three years)

MEI-MEI. That is what we called her. She wanted to belong to someone, and we wanted her to belong, so she was given the name of "Little Sister."

We came back from the hills, where we had spent several weeks of the very warm summer, to learn that, during our absence, a baby had been born in the hospital. The fact that a baby had been born wasn't unusual, but that she was an illegitimate, premature, and weighed only four and one-half pounds was. Perhaps this wouldn't have been significant either, and the story would have had an entirely different ending, had the hospital been fully staffed and equipped to care for such a tiny one. It so happened, however, that at the time this little miss made her appearance, there were no nurses, no technicians, and no pharmacists. A missionary doctor and a Chinese doctor were carrying on, and in that the missionary doctor was a lady, a greater part of the nursing care of all the patients was hers. She felt she could not give the time and care which this tiny arrival would need. Thus it was that almost as soon as we descended from our sedan chairs, we were told of the baby and the suggestion made that we bring her from the hospital over to our missionary home. So with kimonos, booties, and diapers, which were provided by the women back home, a little "red engine," for that is what we called our screened cribs painted red, the baby was transported to our home and became the care, object of love and affection of the missionaries.

The art of bringing up the baby began. Being the members of a single ladies' home, we weren't oversupplied with all the necessaries for baby raising. Hospital supplies were very low, too, so we couldn't depend too much on them for resources. A small amount of Klim (powdered milk) was available, yes, bottles too, but what about a nipple? The last and only one left had had a large hole made in it so the little goats could be fed. That just didn't work at all. With a small alcohol burner by the side, a bowl and small coffee spoon, little by little the ounces were fed (not without many reheatings in the process). It wasn't long before the Klim was used, then a frantic search was made of all the stores, hoping a can or two had been put back on the shelves and forgotten during these days of extremely high prices and low wages. Ah! Two cans of powdered milk. Mei-mei's life saved once more. Before she reached the age where crushed vegetables, eggs, etc., were a part of her diet, she had goat's milk, powdered arrowroot, and shared the milk of five different mothers whose babies were delivered in the hospital, and who had enough milk for two.

Getting up to feed a baby at night had just not been a part of the routine life of a missionary, nor was a baby crib considered a necessary piece of furniture in her room. But with two of us alternating, the baby was properly fed at night and received her daily bath. To tell you of the ways which we managed to give her the care which an incubator baby needs without enough hot water bottles, is still another story, but we did it, and she kept warm, cried, squirmed, and grew.

At the end of a year's time, she was the happiest, sweetest baby around, we thought. Now the Chinese pastor had a little one ten days old, and since our Chinese bishop was coming to help in a week of evangelistic services at the church, Pastor Chang thought it would be fine if, while he was with us, both babies could be baptized. Arrangements were made, and the little service was held in the missionary home.

Furlough time comes in the life of every missionary, and it came now for two of Mei-mei's mothers. What was to be done with Mei-mei? After some discussion, it was decided that she should remain until a good home and parents could be found for her. It was the desire and will of all that she be placed in a good Chinese

Christian home. Up to this time a number of wealthy women, wives of military men, had seen her and wanted to adopt her. That we would never allow, for though there was money, her future was too uncertain. We wanted her for Christ. No less than a Christian home would do.

Now while Mei-mei lived at the home of the missionaries, she was taken over to the hospital where calls were made on the sick. Everyone knew her and loved her. During this time, one of the patients was Mrs. Chiang, one of our pastor's wives. They have a nice home and are fine people. They had only one little boy and did so want a baby girl, but were saddened in that the expected baby never lived. Knowing of their disappointment, we asked if they would like to have Mei-mei. How delighted they were, for Mrs. Chiang already knew and loved Mei-mei. So, on the day before Christmas, when Mei-mei was sixteen months old, she arrived at the doorstep of her new home.

But now for the last chapter of her life as it is up to date. With inflation trials, the Chiangs were finding it difficult to provide for Mei-mei. The missionaries continued their help, of course, but a letter reached West China which solved the problem completely. An American mother lost her child, and she wrote out to the field asking if there might not be a baby whom she could call hers. She wanted it to have a good Chinese home and parents, but she would supply the financial assistance needed for its care. After consultation, it was decided that Mei-mei was the baby.

A recent picture shows Mei-mei as she is now, three years old, running about, chattering, laughing, and making so many happy by her sweet disposition and sunny ways. She is "Mei-mei" to quite a few people now, for there are many interested in her. From those of us who were her first mothers, prayers ascend; prayers of thankfulness that this little life has been so well cared for; prayers of petition that she may be spared to be an honor to Christ and a blessing to the people of her land; prayers that the children of China may become the concern and prayerful interest of others like this American mother, so that the countless thousands of Mei-meis may come to know the happiness and joys which are theirs only through Christ and you.

IN MEMORIAM

IT HAS just been a week ago (March 8) when the wire came announcing the death of Mrs. J. W. Shell, former president of the Woman's Convention of the Methodist Protestant Church and the first Chairman of Woman's Committee planning the organization of the Woman's Division of Christian Service and Board of Missions and Church Extension of The Methodist Church.

It is difficult to write of the contribution made by Mrs. Shell to the work she loved by one who was so closely related to her in the work of our former Methodist Protestant Church. Mrs. Shell was splendid in organization; she saw clearly implications of the many problems confronting the woman's work of her church and brought to all of them great wisdom. But, more than that, she felt keenly about the missionary work of her church and to it she brought her marvelous abilities in wise administration, public addresses, and, most of all, by her writing. Her far-seeing vision is best illustrated by her last message to the women of her church through *The Missionary Record*, publication of the Board of Missions of the Methodist Protestant Church. These were her words:

"Today the womanhood of our beloved church finds itself on the summit of a hill up which we have been steadily climbing for more than a century. . . . . It is easy just now, as we stand on their height, to face backward and pick out the landmarks on the road over which we have come. Oh, we have had our high moments! There have been those times when we could not see our way, and together we have despaired. But, as we have redoubled our efforts and undergirded them with prayer,

(*Continued on page 19*)

Mrs. J. W. Shell

EDUCATIO
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Pictures, Moore Memorial Church, Shanghai, China.

On NOVEMBER 28, 1859, in Foochow, China, the first school for girls under the Methodist Church was opened by the Misses Beulah and Sarah Woolston and Phoebe Potter. We are told that it was such an entire novelty "that none of the natives at first seemed willing to patronize it." There was no graduating class until 1888, and not until six years later was the school in the position of selecting students. Up until that time they had to seek students, and for the most part support them!

How different is the situation today! Methodist missionaries, wherever they went established schools. They were pioneers in kindergarten education, establishing two schools for the training of kindergarten teachers—one in Foochow, and the other in Soochow. They were the first to begin medical work as a distinct part of the development of the church. The first medical missionary to China under any mission board, was sent to Peking by the Woman's Foreign Missionary Society in 1873—Dr. Lucinda Combs. In 1875, she opened a hospital for women in Peking. In Foochow, according to the 1880-81 report of the Woman's Foreign Missionary Society, a hospital for women and children had been opened. In 1883, Hu King-eng, the first woman medical student in China was sent to the United States to study in the Woman's Medical College in Philadelphia. She was the second Chinese woman to become a doctor of western medicine. Soochow Hospital for Women was opened in 1887, and women were received for medical training. Bible training schools were opened in every conference so that Christian women might learn to be effective evangelistic workers. Primary schools were established in every area where there was a Methodist church. Eventually there were students ready for high school and, in every large city under Methodist influence, high schools made their appearance. It was a slow process, to be sure, and numbers were not great, but there was a constantly increasing number of girls whose parents permitted them to enter Christian schools. English and music were popular subjects and, as soon as possible, every high school had a department of music. Although there was the usual prejudice found in most countries in the early days against women being nurses, eventually this prejudice was overcome and now, in connection with almost every hospital, can be found a nurse-training school. In all of these institutions missionary women lived very close to their students, whom they found most apt and eager for opportunities of every kind.

What is the situation today? In Peking, the old capital city, is the Mary Gamewell School; in Tientsin, the Keen School. In Nanking, the present capital, is located the Hwei Wen School for Girls. In the provincial capital of Kiangsu Province is the Olivet Girls' School. In Kiangsi Province near the Yangtze, are Rulison School in Kiukiang, and Baldwin School in Nanchang. Further south, in Kiangsu Province, is the Laura Haygood Normal School in Soochow, recently designated by the provincial government to train kindergarten teachers for the province. In the same city is Davidson School. In Huchow, Chekiang Province, is Virginia School, now the only girls' school in the city. In Shanghai, McTyeire School has, for more than thirty years, been self-supporting, with the exception of the salaries of the missionary teachers. In the Fukien area, the cradle of Methodism, are Hwa Nan High School, the Tai Maiu High School, and the Hamilton Girls' School. In West China, both in Chungking, China's wartime capital, and in Chengtu, to which city many universities migrated during the war, are to be found Methodist high schools. In connection with each one of these high schools there is a primary school. There are also many other primary schools in the districts.

Early in the twentieth century, if a Chinese girl

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wanted a college education, she had to come to the United States. However, women's colleges were eventually established in Peking, Nanking, and in Foochow. Ginling College, in which the Methodist Church has had, from the very beginning, a large part, opened its doors September, 1915. Hwa Nan College, a Methodist institution, was established in the natal year of the Chinese Republic. In 1921, the A.B. Degree was conferred upon the three women constituting the first graduating class. In this first graduating class of Ginling was Wu Yi-fang, now the distinguished president of the college, the only Chinese woman to represent her government at the San Francisco Conference of the United Nations. Now all Christian universities formerly for men only have opened their doors to Chinese women. The Woman's Division of Christian Service co-operates in the work of Yenching University in Peking, in Cheeloo University in Tsinan, where there is an excellent school for nurses, in West China Union University, and in Soochow University. The Division also helps to support the West China Theological School, to which women are admitted, and the Foochow Theological Seminary, as well as the Nanking Bible Teachers' Training School, which co-operates with the Nanking Theological Seminary.

While, comparatively speaking, the number of college women in China is small, they are to be found in every profession open to men. Many of them have come to the United States for higher degrees. They are teachers, administrators, lawyers, doctors, nurses, dentists, agriculturists, social-evangelistic workers, Y.W.C.A. secretaries. They are in business. The head of the only Woman's Bank in Shanghai is a graduate from one of our schools. However, the great majority of the women marry. Chinese women seem somehow to have found the formula of successfully managing a home and a career at the same time. They are found in every center in China in homes of great influence as well as in many of the capitals of the world, where their husbands are in diplomatic service. During the recent war, Methodist women rendered conspicuous service in most difficult places, leaving very comfortable homes to serve their country. Heads of institutions showed marked courage throughout the war, maintaining their schools only if they could be Christian.

The history of one of our schools will serve as an example of the rise of Chinese leadership. Thirty years ago, the faculty of this institution consisted of some eight missionaries, three or four elderly Chinese gentlemen who knew their Chinese classics, two or three Chinese women who were practically trained to take charge of the kitchen, dining room, and dormitory. Today this school, with an enrollment of eighteen hundred including the kindergarten and primary school students, has a faculty of around eighty-five men and women. The principal is a Chinese woman with graduate work in the United States. The heads of most of the departments are Chinese, the principals of the two primary schools in connection with the high school being Chinese women with degrees from an American college of education. The six missionaries appointed to the school teach religion, music, and English, and have the major responsibility for extra-curricular activities. All other members of the faculty are Chinese.

When we consider the great population of China, the number of educated women is small, but already they are having an influence far exceeding their number. Without doubt they can take their position by the side of women from all parts of the world and not be found wanting. They have proved themselves to be leaders of the highest caliber. They constantly call for more missionaries to help them make and keep their schools of every kind Christian, and we must answer their call.

FOREIG

IN MEMORIAM

Eleanor LeHuray died on December 19, 1946. She served in Mexico and Argentina from 1888 to 1913.

It is with a deep sense of loss that we report the death of Miss Charlotte Holman, retired missionary. Miss Holman went to India in 1900 from the Pacific Branch and retired in 1939. She was a pioneer in the field of education for children from poor homes among the sweepers in the great city of Agra. She built up for them an outstanding school with a strong industrial arts course. The hand-woven rugs from this department today have a wide sale, and have been purchased by people all over the world.

RECENTLY RETURNED FROM

Argentina—Helen Boyles, North Lewisburg, Ohio; Angeline Craft, Spiritwood, North Dakota.

Brazil—Mary Helen Clark. 212 University Avenue. Lexington, Kentucky.

Uruguay—Bernice Brand, Valley Center, California.

India—Ada Marie Kennard. 19 Wheaton St., Redlands, California; Ada Nelson, care Mrs. H. D. King, R.R. 20, Box 882, Indianapolis, Indiana; Ruth Eveland, 700 S. Third St., Fairfield, Iowa; Edna Abbott, 503 N. St. Nicholas St., Siloam Springs, Arkansas.

RECENTLY SAILED FOR

Brazil—Eva Louise Hyde, Alice Denison

Mexico—Mamie Baird.

India—Irma Collins.

China—Lora Battin, Jean Rowland, Myra Jaquet, Henrietta Rossiter.

Africa—Marie Nelson, Alpha Miller.

CHINA

Two new Crusade scholars have arrived from China—Miss Shang-ling Chen of West China, and Chou Lan Ching (Mrs. Chang Ren Chi) of Kiangsi. For the present Miss Chen will be studying at the University of West Virginia. Mrs. Chang hopes to join her husband, who is now studying at the University of North Carolina under UNRRA.

The following cable has been received from Bishop Carleton Lacy of Fukien: "Three conferences report 1,404 adult baptisms, 1,777 new members, 2,688 new probationers. Hwa Nan High School students raised over two million (Chinese currency) Memorial Rehabilitation Fund (to apply on repairs and furniture)."

We are beginning to get news from the work in parts of China which were closed for so long. Miss Pearle McCain writes that she knows all will be interested in the new plan made by the board of managers of the Bible Teachers' Training School for Women in Nanking. "The board, realizing the rapid progress now being made in education in China and the increasing demands of China's complex society for more adequately trained women workers, decided to lengthen the period of training and to enlarge the curriculum. These changes are needed in order to give the students the opportunity to acquire the knowledge and skills to make them effective and fruitful workers in the church. . . . It was decided that the course for senior middle school graduates should be lengthened from two years to four years and a committee was appointed to explore the possibility of conferring the degree of Bachelor of Religious Education on completion of the course. While Bible study will continue to occupy a central place in the curriculum, four special areas of training will be emphasized: Christianizing home and family life; church and community relations; religious education (in the generally accepted sense—it is all religious education in the broadest sense); and religious work in the middle schools. An interesting feature of the new plan is that each student is to have a period of practice service away from the school, under careful supervision. This is to come before the last year of the course."

JAPAN

Missionaries already arrived in Japan report that though they are overwhelmed by the destruction of property and the war-weariness of the people, they have had a warm welcome from everyone.

KOREA

Word has come from Korea from the five missionaries of the Woman's Division who recently returned to the field that the work is going ahead, and they are happy to be back and working after the long years at home. They are very anxious for more missionaries to come out, but we have had to restrict the number to be sent out because of limited housing conditions. At present they have room for only five more women and these five are to go out as soon as passage can be secured.

INDIA

On December 11, 1946, the cornerstone was laid for Montgomery Hall, Baldwin Girls' High School in Bangalore. This new addition to the school is named for Miss Urdell Montgomery, who gave many years of service to building up Baldwin Girls' School.

Miss Zilla Soule, who recently spent two years in the United States getting her M.A. Degree in Education from Teachers' College, Columbia University, and a year of study at Union Theological Seminary, has returned to work in Jubbulpore where she is principal of the Training Institute for Women. She is given many opportunities to talk to student groups throughout the city. Recently she addressed the students at Robertson College, a government college, and writes she was beseiged by questions such as: "Is Christianity a fundamental religion or is it dormant in the United States?" "Are the Four Freedoms being practiced in the United States?" As India plans for democracy for the future, educated youth throughout the country are looking critically at the United States.

An Indian district superintendent writes from Bareilly: "There seems to be a growing desire to know Christ everywhere in India. Quietly, but surely, the spirit of Christ is permeating through the lives of individuals, societies, and groups of people. I am not at all unhopeful of the church of God in India and all over the world. The girls' school, the hospital, and evangelistic work in Bareilly District are proving to be of immense value in every way. We are glad that the hospital has become a powerful agency of evangelism. We have had very good results this past year. The baby-fold is flourishing, with its thirty lively babies."

EWS FLASHES

MALAYA AND THE PHILIPPINES

When Miss Bernice Cornelison came from the Philippines after internment and release, she brought with her the only remaining copy of a book printed in the Pampanga dialect of primary lessons for the religious training of children. All the other copies had been burned by the Japanese. By the use of the offset process this book has now been reprinted, and 3,000 copies are on the way to the Philippines. They will be used not only in teaching children, but as a basis for family worship and for the teaching of parents. Miss Cornelison is most happy to have been able to see this material through the press.

The Malaya Annual Conference met in August in Singapore. Fine reports of progress came from both schools and churches. One of our largest schools—Kuala Lumpur—actually hopes to start, some time this year, the erection of the building that was planned before the war. The following appointments were made: C. Lois Rea, Methodist Girls' School, Kuantan, Malaya; Mabel Marsh, Methodist Girls' School, Kuala Lumpur, Malaya; Freda Chadwick, Methodist Theological College, Singapore, S. S.; Lila Corbett, Winchell Home, Penang, Malaya; Della Olson, Lady Treacher Girls' School, Taiping, Malaya; Norma Craven, Anglo-Chinese Girls' School, Ipoh, Malaya.

AFRICA

Marguerite Deyo, of Southern Rhodesia, has recently completed a short course of study in the University of London, England. She also visited schools in London and towns close by. On December 28, 1946, she sailed from England for her work in Southern Rhodesia.

Before returning to the United States on furlough, November 7, 1946, Miss Lorena Kelly, of the Belgian Congo, had the interesting experience of studying the mission work in Southern Rhodesia and Portuguese East Africa.

A missionary from Southern Rhodesia writes of a visit to a project supported and directed by African Christians. Some progressive African Christians started an industrial school on their own initiative some years ago. The school is built on a hill, with a long avenue down the center and the buildings on either side. The main building houses the weaving and spinning, the little dispensary and sick ward, and a big chapel. There are eighty girls in residence; they spend three years learning to grow the cotton, card it, and spin it into thread, and weave it into cloth. The boys do carpentry, make the looms and buildings; they have a water wheel for grinding cornmeal and sawing lumber.

EUROPE

Miss Elaine Cooper, a new worker in the American School, Lovetch, Bulgaria, writes that she is enthusiastic about the school. About 350 applicants were turned away last summer. Parents beseiged her with telephone calls and visits, seeking entrance for their daughters. Miss Cooper writes that to attend the American School at Lovetch is quite the highest privilege to which a Bulgarian girl may aspire. She expresses surprise that so many in the United States know nothing about this fine piece of work.

LATIN AMERICA

Miss Elizabeth M Lee, Executive Secretary for Latin America for the work of the Woman's Division, is spending four months in South America. During February and March she is participating in important conferences in Brazil, including the annual meeting of the Brazilian Woman's Society of Christian Service, a retreat with all Woman's Division missionaries in Porto Alegre, interdenominational conferences on Curriculum and Christian Literature for all Brazil. After visiting as much of the Methodist work as possible, she plans to attend the dedication, on March 20, of the new school buildings of Colegio Americano in Porto Alegre, and on March 27 the twenty-fifth anniversary of Colegio Centenario in Santa Maria. On April 1 Miss Lee will fly from Brazil to Montevideo, Uruguay. After spending some weeks in Uruguay, Argentina, Chile, and Peru, she expects to return to New York late in May.

Miss Rosa Romano, kindergarten teacher at Colegio Isabela Hendrix, Belo Horizonta, Brazil, has arrived in Nashville, Tennessee, where she will study preschool education on a Crusade scholarship at Peabody and Scarritt Colleges. Miss Romano is a graduate of Bennett Junior College in Rio de Janeiro.

Miss Gertrudis Reyes of Reynosa, Mexico, has received a Woman's Division scholarship for graduate study in social work at Scarritt College. Miss Reyes is a deaconess of The Methodist Church of Mexico, and a graduate of the University of Mexico City, and has had charge of social-evangelistic work in several places in Frontier Conference.

IN MEMORIAM

(*Continued from page 15*)

together we have seen the light burst forth and barriers melt away. . . . . As we look back over that road we point and say to each other, 'Here is where this happened, here that.' And there are tears on our faces.

"But we would not go back. It is like the day our six-year-old starts to school. As we kiss his face and set his feet so bravely upon the new road our hearts are torn almost beyond endurance, but we would not have it otherwise. All through this short life we have been building toward this hour. . . . .

"So we invest our heritage in the new Methodism. Heart and soul we give ourselves to the new task, to the new opportunities, to the new privileges. Falling into step with the four million other Methodist women who, like ourselves, have reached a new milestone in their roads, we pledge all we have in labor and consecration and love."

Mrs. Shell is survived by her husband, the Rev. J. W. Shell, and by her son, Jerome. Participating in the funeral services at the Laketon Heights Methodist Church, Pittsburgh, and Christ Methodist Church, Uniontown, were Bishop James H. Straughn, Dr. John Hawley, Dr. H. A. Price, Rev J. L. Carraway, and Dr. W. L. Hogg. The Woman's Division of Christian Service was officially represented at the funeral by Mrs. H. M. Metcalfe and Mrs. David M. Ensell, and the Board of Missions by Dr. J. W. Hawley.

Dr. Wynn C. Fairfield

THE FUTURE OF FOREIGN MISSIONS

Miss Sue Weddell

THE CHURCH must realistically attempt to seek a solution to the economic and physical problems of mankind in addition to carrying on its traditional ministry to men's spiritual needs, if Christianity is to continue as a force in the present-day world, according to speakers at the fifty-third annual meeting of the Foreign Missions Conference of North America, held at Buck Hill Falls, Pa.

Addressing two hundred and fifty delegates, representing one hundred and twenty-three Protestant mission boards and societies in this country and Canada, the Rev. Leland S. Albright, assistant secretary of the International Missionary Council, warned that if the church's ministry is to succeed it must serve the world's people with physical sustenance as well as spiritual uplift.

If the church accepts the challenge of providing physical relief and spiritual ministry as a "continuing and integral part of one process," he declared, "it must reorganize accordingly."

Describing the issue as "one of the greatest challenges to creative thinking and constructive action which missions have ever faced," Mr. Albright proposed the establishment, within Protestant denominations, of boards of overseas ministry to which would be assigned the responsibility for both relief and church aid in Europe, and for both relief and evangelism in Asia, Africa, and Latin America.

A reorganization of such magnitude, he declared, would demand a reorientation in traditional mission thinking, and would require the overhauling of long-established machinery. If brought to fruition, he added, it would represent a turning point in the Christian mission enterprise.

Discussing the economic problems of India, the Rev. F. A. Peter of Toronto, a missionary of the Church of England in Canada, told the delegates that while India readily acknowledges the debt it owes Christian missions for pioneer work in education and medicine, nevertheless, the church must now play a role in economics as well.

"To bring about this change," he said, "we need, in missions, the active aid of scientists, agriculturists, engineers, chemists, and businessmen. The shift of emphasis in what missions are now called upon to do means enlisting the services of technicians, along with those of doctors, teachers, and preachers. It also means giving them the scope and wherewithal to work, and thus a rethinking of our policies and allocation of funds.

"One cannot view the position of the rural Indian church without reference to the general economic position of the country at large, as the root causes of the prevailing distress are the same. India is a predominantly agricultural country, where 87 per cent of the population live in villages and small towns. The increase in population during the past century has been phenomenal, and is gathering momentum all the time. In 1911, the total population was 311,000,000, and at the last census in 1941, it had increased to nearly 400,000,000. An increase of 89,000,000 in thirty years! The present excess birth rate over deaths is 6,000,000 per year, and it is estimated that the next census in 1951 will show an increase of close to 60,000,000.

"If the outlook for the country at large is grim, the picture and position for members of the Christian community is even worse. In the Punjab we have about 300,000 Christians among a population of about 40,000,000 non-Christians. The great majority of the Christians are landless laborers, small artisans, and menials in the villages. For their livelihood they depend very largely on their non-Christian landlords. By legislation these classes in the villages are debarred from acquiring land, as they are classed as nonagriculturists—a measure itself designed to protect hereditary farmers against losing their land to moneylenders—but this protection does not extend to the strata to which most of the Christians belong. Without land and with usually only temporary employment, most of them eke out a precarious livelihood. Politically, too, the Christian community constitutes a small minority among unsympathetic majorities of Moslems, Hindus, and Sikhs. A fortunate few have obtained government service, been able to buy land or otherwise secure their independence, but the majority are, and will remain, landless laborers."

Dr. William N. Wysham, eastern area secretary of the Board of Foreign Missions of the Presbyterian Church in the U.S.A., who recently returned from a trip to the Philippines and Siam, expressed the opinion that the war set back public health programs in southeast Asia many years, and that in these countries there is a "compelling need" for more medical missionary service.

"In Bangkok," he declared, "where our mission has never had a Christian hospital, we found an overpowering demand from Christians and Buddhists alike that we open one at once. In Manila, also, the leading Evangelical laymen insisted on our giving careful consideration to their dreams for a great Christian medical center there. Any wise mission strategy for southeast Asia must include considerable strengthening of medical forces to meet dire physical need."

"But, despite the ravages of war," said Dr. Wysham, "I found people facing the future with hope. They are tasting freedom in a new way; they believe in democracy, and communism has as yet made no real headway; they manifest an unbelievable yearning for modern education;

they are economically in a desperate situation, but they look forward to better things. They are on their way into a new life of some sort. Actually, their greatest handicap is that their old faiths proved completely inadequate to meet their spiritual needs under the terrible stress of war, and they face the actualities of the postwar world with widespread moral disintegration. If ever the evangelical gospel had a call to meet a situation, this is it."

World Missions and World Order

The Christian church has played a significant role in influencing the United Nations to adopt as one of its major purposes the securing of fundamental freedoms for all people without regard to race, religion, sex, or language, Dr. O. Frederick Nolde, dean of the Graduate School at the Lutheran Theological Seminary, Philadelphia, Pennsylvania, and associate director of the Commission of the Churches on International Affairs, declared in a conference.

"The church," he said, "claims no privilege for itself which it does not wish freely granted to all men. It believes that human rights and freedoms must be respected if there is to be a world society of order, justice, and progress. From the standpoint of the Christian message, it contends that all men have the right to hear the gospel and to determine for themselves what their response shall be.

"The Commission on Human Rights has given prominent place to the construction of an International Bill of Rights in the agenda for its first full session. It is safe to say that the interpretation which will therein be placed on religious liberty and related rights such as freedom of speech, of the press, of assembly and organization, of ingress and egress will, in part, determine the facility with which the missionary movement can be projected in the years that lie ahead.

"The United Nations seeks, as an over-all objective, conditions of peace and order in a world society. Under such conditions, the Christian churches can most effectively pursue constructive tasks. The burden of Christian effort at this moment of history is devoted to reconstruction and rehabilitation. The demand upon Christian resources to bring relief to people in war-torn areas is imperative and every inclination to meet that demand merits commendation. Nevertheless, it should be clearly noted that this emphasis is unavoidable because there existed no international agent competent to preserve peace with justice.

"The activity of the Christian church is colored by the condition of the world in which it works. That is so now and it will be so in the future."

Group Evangelism

Development of a new "group evangelism" technique designed to accelerate the work of Christian missions overseas, was recommended in a special report.

Employment of the new technique, according to mission leaders attending the four-day gathering, would mean a definite breaking away from the traditional "one-by-one" conversion methods characteristic of most Protestant mission work today.

The core of the "group evangelism" method, the report explained, lies in reaching the rulers of people, securing their adherence to the tenets of Christianity and the resultant adherence of their countrymen, and then giving this "nominal impact" depth and content by follow-up work of teaching missionaries.

Japan offers one of the most fertile fields for this type of evangelism, said the report, because in that country the cultural pattern has been severely shaken.

"In Japan," the report declared, "there is proportionately the largest group of well-trained national pastors and lay workers in the whole non-Christian world. There are hundreds of former missionaries in Japan who could be marshaled for a teaching ministry. . . . Many of them became discouraged in the last two decades because there seemed no clear-cut need for them. Such a program would constitute a fresh call to service to the people of their first choice and utilize this available but latent source of man power."

The report went on to suggest that former service men and women who received training in the Japanese language while in the armed forces might be recruited and given special training for this special service.

At the present time, it added, similar group approaches might be made in non-Moslem Africa and among other primitive peoples with a view to converting chiefs and other leaders before the "acids of modernity and secularism undermine the traditional social pattern."

Stressing the urgent need for Christian evangelization today, the report warned that men are losing faith in each other and in all religious teaching.

"In countries which have escaped the actual sufferings of war, self-love and insistence upon personal gain and comfort without regard to the welfare of others seem to be the prevailing moods," it said.

"Crime and juvenile delinquency are reaching unprecedented proportions. Man has become possessed of the greatest destructive power in history and is fearful lest he use it to bring about the suicide of civilization. There are actually more men, women, and children without Christ today than there have ever been before in the history of the world.

"In almost all countries where foreign mission work is carried on, although the rate of growth of the Christian community is higher than the rate of growth of the general population, the immensely greater numbers in the general population mean that there are more non-Christians today than there were half a century ago."

Interdenominational Co-operation in Foreign Missions a *Must*

Crucial problems involving the future of Protestant foreign missions were discussed. Uppermost among these problems, according to Dr. Wynn C. Fairfield, executive secretary, is the question of postwar mission strategy in the foreign field. Prior to the war he explained, almost all missionary activity was conducted on a denominational basis. During the war emergency, however, many overseas church bodies and missions greatly increased co-operative activity in order to conduct their programs more effectively in a time of crisis, he said. The Protestant foreign mission enterprise must, therefore, decide whether to expand and strengthen this interdenominational co-operation or to revert to traditional denominational techniques, he declared.

One of the high lights of the four-day meeting was a report from Dr. Thoburn T. Brumbaugh and Dr. Luman J. Shafer regarding the proposed establishment of a co-educational Christian university in Japan.

Dr. Brumbaugh and Dr. Shafer, representing the Foreign Missions Conference and the Federal Council of Churches, had just returned from Japan. Dr. Brumbaugh had spent three months surveying possible sites for the proposed university. Dr. Shafer joined him in Tokyo. Hiroshima and several other locations have been offered on a tentative basis, pending final decision by Christian groups in Japan and this country.

WHAT MAKES A GOOD LAW?

By MRS. W. B. LANDRUM
Chairman, Committee on Christian Citizenship

WOMEN WHOSE HOMES, business life, and individual activities reflect order and security do well to recall the words of Virgil, "Remember thou, O Roman, this shall be thine art: To crown peace with law." It is an evidence of our interest in Christian citizenship to probe for an answer to the question, "What Makes a Good Law?"

In the first place, a good law has as its central purpose *the welfare of all the people.* This test would oppose laws granting special privileges to the few. We have learned, to our sorrow, that we cannot live in one nation, outlining its borders with a picket fence, for we are a part of one world. Pinero wrote, "The only great distances in the world today are those we carry within ourselves." We are living in a family of nations, and the family spirit may be cemented by bonds of confidence by the enactment of certain laws. In the decalogue for today, we might write on the tablets of our hearts the words: "I am the Lord thy God, but thou shalt remember that I am also the God of all people of the world."

In the second place, a good law serves *each individual with justice,* seeking to provide equal benefits for all, regardless of race, religion, social status, economic condition, or vocation. Amos, the prophet of social justice, declares that one is required to deal justly with his fellow man: "But let justice roll down like waters, and righteousness like a perennial stream." There is no ability on the part of the stream, river, or ocean to change its course because it is flowing by the house of a man whose skin is different from our own.

Do you know the Greek legend of Procrustes? Procrustes was a combination of hotel man and robber; when he accepted a traveler as a guest in his hotel, Procrustes put him to bed and made him fit that bed; if he were too short for the length of the bed, his host tied a couple of ropes to his feet and another to his neck, and stretched him to fit the bed. If, on the contrary, the guest were too long for the bed, the process was less complicated: he simply cut off his feet and enough of his legs to make him fit the bed. Finally, Procrustes himself was killed, but he has his descendants. There are a lot of people who want to cut people down to their size, or to stretch them up to their heights.

In the light of this legend, let us be vocal in our approval or disapproval of legislation and enforcement of laws, if they serve or fail to serve each individual with justice.

A third answer to the question, "What Makes a Good Law?" is in these words: *a good law respects the basic civic liberties.* These are inherent in the Four Freedoms; namely, freedom from fear, freedom from want, freedom of speech, and freedom of worship. This ties in with the second statement of the Preamble of the World Charter of the United Nations: "To reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small."

Close on the heels of the third answer comes the fourth: *a good law is concerned for the maintenance of those economic, political, and social conditions which are necessary for the enjoyment of liberty and the pursuit of happiness.* Is it any wonder, then, that the Department of Christian Social Relations and Local Church Activities works for the enactment of laws in regard to health, child labor, fair employment practices, housing conditions, juvenile protection, and the privilege of the ballot?

In the last place, *a good law demonstrates that far-reaching changes can be carried out in an orderly and a peaceful fashion.* We do not have to have a revolution to change a law: we resort to the ballot, not bullets. Under our representative form of government, there is freedom in public discussion, in the press, and over the radio; there is group action and an individual citizen casting his vote.

"If by my vote I help my Maker, God,
To grow a flower upon some barren sod,
To bear the burden of my sister's load
To build for little feet a smoother road,
Then let me vote.

"If by my vote my home become a part
Of the great home where beats the Father's heart,
If from her window broader shine the gleam
Of love until it widen to a stream
Then let me vote.

"If by my vote my soul shall keep her faith
In all mankind, if even unto death
I faithful prove to God and to my land,
Then fearless take this ballot from my hand
And count my vote."

In every consideration of what is a good law, comes the important part played by the officers of the law. It is not enough to see that a good law is on the statute books, it needs must be enforced. The need for the right man in office is apparent. Here the citizen can have a definite influence through the avenue of public opinion and the ballot. In addition to our own study of what is a good law, we must help mold public opinion, "keeping the facts before the people till the people change the facts" in point of legislation and enforcement.

On patriotic occasions, the orator is forever saying: "America first." Well, I should like to see America first in a wholesome respect for law and order. In a single year there are approximately a million and a half major crimes in our country, and our penal institutions are not sufficient to house our lawbreakers.

Good laws, in summation, will eliminate evils, educate the people on matters of right and justice, will provide for the enforcement of existing legislation. If we will accept these three E's, we will be citizens of no mean city. Our community and its needs, a recognition of our world-wide citizenship, and we with our interests and our energies will determine the work we undertake in seeing that we have good laws.

AND LOCAL CHURCH ACTIVITIES

THE CHRISTIAN AND THE BEVERAGE ALCOHOL PROBLEM

By MRS. WILTZ LEDBETTER
Chairman, Committee on Alcohol and Other Narcotics

BEVERAGE ALCOHOL, with the many problems it creates, is not a popular theme today; nevertheless, it is a vital one about which so many good people are sincerely and honestly perplexed. "The hand of God has appeared," says Bishop Hammaker, "to arouse and stir the Church. The spirit of our God has already been stirring the minds and souls of good men and women who have been distressed by the existing situation."

The Woman's Division, at the annual meeting in December, 1946, voted to reaffirm our traditional Methodist position that total abstinence is the goal of alcohol education.

The excesses of "alcoholic culture" are outstanding; the spread of social drinking is increasing; the social sanction of drinking by women has come as a new growth; the cocktail hour is a social group "must"; the initiating of drink habits among youth and those with little resistance goes on unchecked; newspapers, magazines, and the radio are crowded with appealing liquor advertising. All these trends of today make the modern beverage alcohol problem one of supreme importance.

We who seek to be constructive in service, might well study the most effective approaches toward a solution of this problem. Education is accepted in democratic societies as a means of creating attitudes, overcoming prejudices, developing right motives for living, and accomplishing what people seek as a "way of life." Alcohol education should, therefore, contribute to the solution of the alcohol problem by its effect upon attitudes, conduct, motives, and morals. (Quoted, in part, from an address, "Education as a Factor in Solving the Alcohol Problem," by Dr. Earl F. Zeigler.)

Dr. Harry S. Warner, editor of the *International Student*, offers some very practical suggestions by which we may deal effectively and realistically with present-day conditions:

1. An educational approach that keeps healthful, natural living to the front as the best that life has to offer, and regards short-cut satisfactions as unnatural, unhealthy.

2. Utilization in school, college, and general public education of the new, matured and tested scientific knowledge now available.

3. Understand and "de-bunk" the prestige of the socially elite, the economically and politically powerful, who extol as a special privilege, without examination of its influence, the drink traditions of the past.

4. Examine realistically the day-by-day advertising that is used so freely as a technique in the creating of new, and the development of the moderate drinkers, many of whom become "the alcoholic sick." A study of municipal, state, and federal legislation governing the liquor traffic will be helpful as each one in her own community attempts to do something about it.

Few of us know the rights and powers possessed by the states to protect themselves against promotive advertising. The second section of the Twenty-first Amendment to the Constitution of the United States provides:

"The transportation or importation into any State, Territory, or possession of the United States for delivery or use therein of intoxicating liquors, in violation of the laws thereof, is hereby prohibited."

A state, therefore, has absolute authority to determine whether liquor shall be sold at all, and if so, what kind, and the method and conditions upon which it may be dispensed. If, therefore, a state feels that in the interests of temperance, the stimulation of the sale of liquor by advertising should not be allowed within its borders, it can enact a law that will declare that no brand of liquor which is advertised by any form of publicity that is received, heard, or disseminated within the state shall be sold on the market in that state, no matter whether such advertising originates within or without the state.

On December 16-17, 1946, in Nashville, Tennessee, representatives of the various boards of The Methodist Church, the Woman's Division of Christian Service, and young people's groups, met with educational advisors to consider methods, resources, and techniques to be used in the Temperance Advance Movement which will be promoted as a special emphasis throughout The Methodist Church in 1947 and part of 1948.

The meeting of the Temperance Advance Movement of The Methodist Church was held at Chicago in January, 1947, with more than a hundred officially designated representatives from annual conferences in attendance. Among the major emphases projected by the conference were the following items that relate specifically to the Woman's Society.

". . . . We recommend that the program of temperance in the local church be definitely tied to the over-all emphasis of Stewardship. . . . . The Temperance Advance Movement shall be made an annual conference issue, and a project of each district. . . . . Through seminars, district, conference organizations, Board of Lay Activities, Woman's Society, district youth groups, and Board of Education, a program of continuous training be promoted."

The conference also recommended that there be held in each district "under the direction of the district superintendent, a one-day institute, including in attendance regular members of the district, conference, and other key persons. Solicit the co-operation of the Woman's Society, the Board of Education, and the Board of Lay Activities in planning and participation in the institute."

Conference, district, and local Woman's Societies are specially urged to relate their alcohol study and action program to this larger movement of the entire church.

One of the approved studies for 1947 is "The Christian and Beverage Alcohol Problems." Every society is urged to present this study, supplementing it with other authenticated material as it is available.

As Christians, convinced of the evils of this traffic, let us be alert to the situations arising in these quick-changing years, and take such steps as we believe will lead us most surely toward our goals of total abstinence and the final elimination of LIQUOR.

Be sure to include this study in your Woman's Society during this year. Societies are finding it extremely helpful.

PROGRAM SUGGESTIONS FOR MAY

THE CHILD AND HIS FAMILY

By **MRS. H. W. BLAND DETWILER**

I. INVITATIONS: (1) Silhouettes in the *Worship Services, 1947*. (2) Cut-out of a child. (3) Folder of "Jesus Blessing the Children." (4) Bootie or small child's shoe pattern. (5) Have children of primary and junior groups write invitations in church school or extended sessions, using P.T.A. method of attendance. Offer the picture "Christ the Hope of the World" as award to church school department having most mothers at the Woman's Society of Christian Service.

II. ATMOSPHERE: (1) Have you read the varied suggestions in *Worship Services, 1947** on pages 41-43? Have you as yet presented the children on the cover of *Program Material, 1947** and *Worship Services, 1947*? (2) Are you using the silhouettes suggested or "The Picture of the Little Girl," or "Suitable Pictures for Worship Centers—Especially Appropriate for May"? (See pages 42-43 in *Worship Services, 1947*.) (3) Make a home setting on the platform. (4) Ask your secretary of Literature to have a table on which is attractively displayed the free literature suggested on page 71, *Program Material, 1947*. (Do have several copies of *Worship Services, 1947; Program Material, 1947*, the *Annual Report,** etc., for sale on that table.)

III. PROGRAM AND WORSHIP SERVICE: Turn to pages 70-71 (*Program Material, 1947*) for Mrs. Hubbard's ideas. These would seem ample for any type program. The *simple presentation* is so well defined. Add to the map the use of pictures or posters. (Suppose each individual woman were to hold the picture of a child of any nationality as the program developed! These pictures may be made by the program committee before the meeting, or each woman might be asked to bring the picture of a child of her own choosing. How real the devotional thought, "I have a concern," would become! I wonder if some of us might not be challenged and awakened by bringing a picture of our own child.)

I can just see a small group of women in a program-planning meeting with back numbers of *The Methodist Woman* and *World Outlook*. "Here is a picture of Marcy Center!" or "Oh, look on page 42 of the May, 1946, *World Outlook*." In no time you might have panel pictures of many of our Woman's Division of Christian Service projects. These may be used as prayer reminders or as ways to help your secretary of Supplies, or given out to be taken home and hung as prayer reminders for family worship during the month.

In the larger society the suggestions will be most useful—if you impress upon your women that *nine local speakers*, taking two or three minutes apiece can simply electrify the whole group with interest and information that will lead to a richer life—if they will give it hard work.

Two ways to do it: (1) Work on the nine individuals as if you were giving a play; rehearse it and rehearse it. Do *not* memorize, but have parts told in the women's own words, with all the enthusiasm possible. This is not a "Children's Day line-up." Have the nine parts given from different places in the room or on the platform: "Nursery Children and Their Mothers at Kingdom House," may have a background of soft nursery-rhyme music or children's lullabies. "Boston Medical Mission Dispensary" might be done as a dialogue, etc. I beg you, women who have college or university talent in your group, not to invite a speaker, but to present our *causes!* It takes time, strength, and hard work—but you will be repaid. The more who participate, the more interest and genuine feeling there will be that these projects are ours. (2) To each circle assign one of the projects, to be presented in five-minute periods. This should stimulate much interest in the whole society.

The worship service is so beautiful in its content! "A Prayer for Parents" might well be broken up, so that seven young mothers of the church school could give it. Follow the prayers with "I Have a Concern With Thee" (page 18, *Worship Services, 1947*), given by two mothers. The one may be seated in the "home scene," suggested in Atmosphere, and the other woman should be unseen (she might be the secretary of Children's Work). The secretary of Spiritual Life should go on with the following words: "The questioner has asked," etc.

Do not neglect the poetry on page 37, *Worship Services, 1947*. If your meeting is at a time when children may attend, a pantomime group would be most impressive.

IV. ACTIONS RESULTING FROM OUR MEETING: (1) Ask your minister to preach a sermon from Matthew 18:1-7, showing one of the great concerns Jesus had for childhood. (2) Invite a child in your neighborhood to go to church school with you. (3) Have your membership committee make special calls on all mothers of primary department children (church school). (4) Let us work in full co-operation with our Board of Education. (A copy of *Missionary Education of Children in The Methodist Church**

V. MOTHER AND DAUGHTER BANQUETS: I am skipping FELLOWSHIP, using the space for the following suggestions. You are having a Mother and Daughter Banquet, I hope!

(1) Dainty invitations made of colored construction paper edged with cellophane. Small favors, probably tiny hats in pastel shades to be used for nuts or mints. Trim the bonnets with bits of pink or blue ribbon. Or maybe a dainty flower pot about three inches high, made from construction paper. On each side of the pot paste a tulip in a contrasting color. A plain clay flower pot filled with earth in which is stuck a candle, makes an attractive table center. If you twine asparagus ferns between the flower pots which are placed every two feet, and the small paper tulip flower pots, you will see what a fetching table this will make.

(2) Program material: song sheets; Toast to Mothers; Toast to Daughters; Mother and Daughter Scripture reading; instrumental or vocal duets, etc. Have daughters dressed in mothers' wedding clothes or dresses the mothers used to wear! Where the group is small, each mother might bring her daughter's baby picture.

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices.

PROGRAM SUGGESTIONS FOR JUNE

CHILDREN AND THE LAW

By **MRS. H. W. BLAND DETWILER**

"AND WHAT IS SO RARE as a day in June." James Russell Lowell goes on to say, "Then if ever come perfect days." How much or how little or how desperately do we want to change the days this June, so that children may know them to be nearer perfect than they are?

I. INVITATIONS as such are mere waste of time unless they can stir the souls of our women to do something about our great child need! Would you dare to send an invitation which would startle some of your women?

(1) A government post card stating: "S.O.S.—Come to our gathering to hear, see, and know what you can do for the children of your community."

(2) Small newspaper or magazine clippings which *startle* one! (For example, see *The Christian Advocate* of February 13, 1947, page 17.)

(3) The picture of the policeman and the boy on above-mentioned page.

(4) "Stewardship and the Child"—Small pictures of children and "What does my stewardship do for him or for her?" Ask each woman to bring her invitation, and place it on a large cardboard poster as she enters. Under the pictures, the slogan: "We will do something about them."

(5) A very special reminder or invitation by person, telephone, or a visit to the church school departments in order to have all the *mothers* of the beginner, primary, and junior children attend.

Do you have any active mothers who are P.T.A. members? Would they come and bring P.T.A. literature or speak to your group alone or in a panel? Be sure to go for them, not one month, but *every month!*

II. ATMOSPHERE: (1) Would you think I had become very queer if I suggested that your meeting be held in a juvenile court? Could you take your group to court? (2) Probably you will meet in your own church. If you use pictures and posters of "Children and the Law," I would suggest that you put a remedy under each negative picture! It may be from God's Word or it may be some very practical idea that a wise parent has found successful. (3) A very long, narrow strip of cardboard might arrest attention! On it the words, "Lost—boys and girls from our church school between the ages of . . . ." Or give statistics showing "Increase of court cases in our community."

III. PROGRAM AND WORSHIP SERVICE surely must be woven together! When beginning to prepare this page, I was overwhelmed with the *immense* amount of helpful material. I can only point you to suggested material:

(1) You will want to read both *Program Material* and *Worship Services* as Miss McConnell has given them. Then take her suggestion on pages 80 and 81 in *Program Material.* Be sure to study "The purposes of this program" on page 73.

(2) Publication No. 313—"Why Child Labor Laws?" published by United States Department of Labor, gives a wealth of valuable help. Send for enough so each of your group may have one. "Your Community and Its Young People," prepared by the Interagency Committee on Youth Employment and Education, United States Department of Labor—Publication 316—1946. Such affirmative suggestions as the cover of *The Union Signal,* October 12, 1946; THE METHODIST WOMAN, February, 1947, page 15, and cartoon on page 16.

(3) The material for May and June in *Program Material, 1946,* has splendid ideas for discussion.

(4) "A Little Parable for Mothers"' by Temple Bailey, published by The Methodist Tract Service. Order from your nearest Methodist Publishing House; price, 65 cents per hundred.

(5) A very lovely program folder, if you are really going to do it "up brown," is Folder No. 4223-L—"Mother and Child"—Methodist Publishing House, $1.50 per hundred.

(6) A speaker! Yes, this month, one or two people: a probation officer, a community nurse, a lawyer, etc. If possible, those who will do it from a definitely Christian point of view; those who see our position as a Woman's Society of Christian Service and what we may do in our own community. (In our local program we are having a fine Christian state parole officer. We are making it an open meeting for the entire church, trying to interest both fathers and mothers of the younger children.)

IV. WHAT CAN WE SUGGEST AS PRACTICAL ACTION IN THE HOME? (1) This may seem trite and unnecessary, but I believe we must go back into the home before we can clean the community! My own convictions are that aside from family worship in the home, we need to learn more poetry together in the home. An exquisite line said over and over: "A thing of beauty is a joy forever"—"To live with all that is within me"—"Patience is powerful; he that o'ercometh hath power o'er the nations!" etc. Or such glorious poems as Wordsworth's "The Daffodils," or Browning's "Summum Bonum"—poems of nature—ideals which sing in young hearts unconsciously.

(2) Then, too, such modern stories as "The Calico Cat," as found in *The Saturday Evening Post,* January 25, 1947. I wish every father and mother could handle a lie as did the old Chinese gentleman in the story.

(3) Play! Play! Play indoors and out with the children of your home and community! The game room where pictures, records, and games are of the best may become a very garden spot of love and great and noble living.

I visited in a church school home last night. The first thing that happened was an invitation from two early teen-age boys to come to the cellar and see the setup. I did not wonder why Herbert and Charles liked to be at home!

(4) Have you considered a workshop with some of your parents? (a) "How to have family worship." (b) "What are good books for your children." (c) "Some simple homecraft ideas." (d) "How to help your children with their church school lessons."

Honor Roll

FOLLOWING is the final list of names of the local secretaries of Literature and Publications and the societies which have achieved the objective of a twenty-per-cent increase in subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK. This response has been greatly appreciated.

ALABAMA—Mrs. T. E. Bayett, Toulminville Church, Mobile, Ala.; Mrs. John W. Smith, Marion Junction Church, Browns.

BALTIMORE—Mrs. Thomas B. Bowers, Hiss Church, Baltimore, Md.; Mrs. Chas. W. Grant, Garrett Park Church, Baltimore.

CENTRAL ALABAMA—Mrs. Lillie B. Neal, Morning Star Church, Bessemer, Ala.

CENTRAL KANSAS—Mrs. Wilma Braden, First Church, Wichita, Kan.; Mrs. Ralph H. Grier, Andover Church, Wichita; Mrs. G. W. Van Tuyl, Burns Church, Burns.

CENTRAL NEW YORK—Mrs. Spencer A. Kilts, First Church, Oneida, N. Y.

CENTRAL PENNSYLVANIA—Mrs. Gregory Hubler, Gordon Church, Gordon, Pa.; Mrs. Charles C. Lee, Bedford Church, Bedford; Miss Gladys Marks, Newberry Church, Newberry.

CENTRAL TEXAS—Mrs. Horace Penn, Liberator Village Church, Central, Fort Worth, Texas; Mrs. J. W. Dodson, Austin Avenue Church, Waco.

COLORADO—Mrs. Guy Hess, Golden Church, Golden, Colo.

DELAWARE—Lena D. Walters, Second Church, White Plains, N. Y.

DETROIT—Mrs. LeRoy Adair, First Church, Wyandotte, Mich.; Mrs. Alfred Hewitt, First Church, Ironwood; Mrs. Howard W. Pearsall, Trinity Church, Detroit.

EAST OKLAHOMA—Mrs. W. V. Cape, Dustin Church, Dustin, Okla.

ERIE—Mrs. Forrest E. Radaker, Mt. Zion Church, DuBois, Pa.

FLORIDA—Mrs. P. G. Mann, Lakeland Church, Lakeland.

GENESEE—Mrs. Wm. Lowden, Perry Church, Perry, N. Y.; Mrs. J. W. Patterson, Geneseo Church, Geneseo, N. Y.

HOLSTON—Mrs. May Allison, St. John's Church, Maryville, Tenn.; Mrs. L. T. Bowman, Burks Chapel, Hixson; Miss Lenora Daughtrey, Fairview Church, Hixson; Mrs. I. C. Hilliard, Daisy Church, Hixson.

ILLINOIS—Mrs. Nelson Dinkle, Seymour Church, Seymour, Ill.; Mrs. Olive Hamersmith, Savoy Church, Champaign; Minnie Howell, First Church, Rushville; Mrs. E. W. Moots, Propsey Church, Anchor; Cora E. Porterfield, Philo Church, Philo; Miss Bertha Schneider, Grace Church, Nokomis; Olive B. Whieland, Riverton Church, Riverton; Mrs. H. M. Yoder, Grove City Church, Edinburg.

INDIANA—Mrs. James Bohon, Asbury Chapel, Ragsdale, Ind.; Mrs. C. A. Hallam, Owensville Church, Owensville; Mrs. Willard Hays, Grace Church, Franklin; Mrs. Bertha E. Hedrick, Taylorsville Church, Taylorsville; Mrs. Hubert Sherman, Fairview Church, Bloomington; Mrs. Harry Weber, First Church, Petersburg.

IOWA-DES MOINES—Mrs. Geo. Vermule, Coin Church, Coin, Iowa.

KANSAS—Mrs. Grace S. Cates, First Church, LaCygne, Kan.; Mrs. L. L. Kelso, Havana Church, Havana; Mrs. H. M. Marshall, Ft. Scott Church, Ft. Scott; Mrs. Clyde Tyler, Columbus Church, Columbus; Miss Mary I. Wilson, First Church, Humboldt.

KENTUCKY—Mrs. Jeptha McKinney, Doyesville Church, Richmond, Ky.; Mrs. R. B. Whitwell, Murray Church, Murray.

LITTLE ROCK—Mrs. O. T. Graves, Ashdown Church, Ashdown, Ark.; Mrs. Joe W. Hunter, Hampton Church, Hampton, Ark.; Mrs. R. L. Keith, Grand Avenue Church, Hot Springs, Ark.; Mrs. D. F. McLaurine, First Church, Texarkana, Texas.

LOUISVILLE—Mrs. Kenneth C. Bartman, St. Paul Church, Louisville, Ky.

MAINE—Augusta Naylor, Bodwell Street Church, Sanford, Me.

MEMPHIS—Mrs. K. S. Lewis, First Church, Dyersburg, Tenn.; Mrs. C. M. Veach, Spring Hill Church.

MICHIGAN—Mrs. Max L. Fitzgerald, Central Church, Lansing, Mich.

MINNESOTA—Jane Griffith, Le Center Church, Le Center, Minn.; Mrs. Herman Potter, New Avon Church, Clements.

MISSOURI—Mrs. A. R. Alexander, Plattsburg Church, Plattsburg, Mo.; Mrs. Lee Engleman, Mendon Church, Mendon; Mrs. Geo. Fountain, Hyde Park Church, Maryville; Mrs. Ira Thompson, Pickering Church, Pickering.

MONTANA—Mrs. Wm. Wikstrom, Brady Church, Brady, Mont.

NEBRASKA—Marie Anderson, Bassett Church, Bassett, Neb.; Mrs. A. R. Bacon, Randolph Church, Randolph; Mrs. C. E. Branson, Stanton Church, Stanton; Mrs. M. C. Bressler, First Church, Norfolk; Mrs. Irvin Losh, Elsmere Church, Wood Lake; Mrs. H. K. Olson, Bartlett Church, Elgin; Mrs. Vern Shepler, Springfield Church, Springfield.

NEWARK—Mrs. John D. Thiesmeyer, Summit Church, Summit, N. J.; Mrs. Walter Wolverton, Emory Church, Jersey City.

NEW ENGLAND SOUTHERN—Mrs. Florence W. Gurney, Central Church, Brockton, Mass.; Priscilla Miller, Trinity Union, Providence, R. I.

NEW MEXICO—Miss Nora McWilliams, Trinity Church, Roswell, N. M.; Mrs. R. V. Robertson, Harwood Church, Albuquerque.

NORTH ALABAMA—Mrs. M. B. Harrison, First Church, Hartselle, Ala.; Mrs. Claudia Savage, Ragland Church, Ragland; Mrs. J. E. Smith, First Church, Attalla; Mrs. H. F. Virgin, Shiloh Church, Colera.

NORTH ARKANSAS—Mrs. Mayme G. Jones, First Church, Marked Tree, Ark.; Mrs. A. O. Youngblood, Levy Church, Levy.

NORTH CAROLINA—Mrs. Norman McDonald, Pleasant Grove Church, Forest City, N. C.; Mrs. Alvah Tatum, Johnson's Chapel, Ingold.

NORTH DAKOTA—Mrs. P. J. Schmitz, McCabe Church, Bismarck, N. Dak.

NORTH-EAST OHIO—Mrs. P. C. Clark, Doylestown Church, Doylestown, Ohio; Mrs. Lloyd Leiendecker, Windham Church, Windham; Mrs. R. E. Moreland, Asbury Chapel, Cadiz; Mrs. E. W. Northy, First Church, Akron; Mrs. L. R. Richardson, First Church, Ravenna; Mrs. C. R. Thompson, Ninth Street Church, Cambridge.

NORTHERN MINNESOTA—Crawford Grays, Bemidji Church, Bemidji, Minn.; Mrs. E. C. Paske, Sauk Centre Church, Sauk Centre.

NORTH GEORGIA—Mrs. H. F. Hartan, Union City Church, Union City, Ga.

NORTH INDIANA—Mrs. Guy A. Barker, Pleasant Hill Church, Adams, Ind.; Frances Brendle, Jonesboro Church, Jonesboro; Mrs. J. Chandonia, Willow Creek, Mishawaka; Mrs. Russell McHatton, Winchester Church, Winchester; Mrs. Oscar S. Noel, Butler Center Church, Garrett.

NORTH TEXAS—Mrs. Lucy H. Adams, University Park Church, Dallas, Texas; Mrs. Winnie Bryson, Sulphur Springs Church, Sulphur Springs; Mrs. A. B. Crawford, Ben Franklin Church, Ben Franklin; Mrs. Ollie Payne, Lee Street Church, Greenville; Mrs. John Puckett, Annona Church, Annona; Miss Ruth Ragsdale, First Church, Dallas; Mrs. Jessis Simmons, Bogata Church, Bogata.

NORTHWEST INDIANA—Mrs. Harry H. Healy, Kentland Church, Kentland, Ind.; Eva M. Stokesberry, First Church, Clinton.

NORTHWEST IOWA—Mrs. Walter E. Campney, Burt Church, Burt, Iowa; Mrs. S. W. King, Dickens Church, Dickens; Mrs. Elmer Martz, Rembrandt Church, Marathon.

NORTHWEST TEXAS—M. E. Chandler, Estelline Church, Estelline, Texas; Mrs. T. E. Williams, Matador Church, Matador.

OHIO—Mrs. Sherman Arter, First Church, Troy, Ohio; Mrs. Carl Davis, Walnut Hills-Avondale Church, Cincinnati; Mrs. W. E. Kleinoeder, Grace Church, Lima.

OREGON—Mrs. Clarence Roberts, First Church, Corvallis, Ore.; Mrs. J. I. Welch, Newman Church, Grants Pass.

PACIFIC NORTHWEST—Mrs. Edith White, Snohomish Church, Snohomish, Wash.

PENINSULA—Mrs. Amy T. Brackett, St. Johns, Fruitland, Md.; Mrs. Huston R. Gardner, Union Church, Federalsburg.

PHILADELPHIA—Mrs. Helen Templin, Hopewell Church, Dowington, Pa.; Mrs. George H. Wilson, Bala-Cynwyd Church, Haverford.

PITTSBURGH—Mrs. J. M. Kinzer, Sewickley, Church, Sewickley, Pa.; Mrs. James O. Kuhns, Scottdale Church, Scottdale; Catherine E. Miller, Butler Church, Butler; Mrs. J. Wayne Reiner, Avery Church, Morgantown, W. Va.; Miss Ida Ward, Liberty Church, Washington, Pa.

ROCK RIVER—Cora A. Lillard, Cuyler Avenue Church, Oak Park, Ill.; Mrs. Della Miller, Triumph Church, Mendota; Mrs. Grace Owen, Grace Church, Elgin.

SOUTH CAROLINA—Mrs. H. N. Horner, Myrtle Beach Church, Myrtle Beach, S. C.; Mrs. S. S. Stokes, Carteret Street Church, Beaufort; Mrs. Alberta P. Bogus, Cumberland Church, Florence.

SOUTHERN CALIFORNIA-ARIZONA—Mrs. Louis Bagley, Oceanside Church, Oceanside, Calif.

SOUTHERN ILLINOIS—Mrs. E. W. Donoho, Grace Church, Salem, Ill.; Mrs. George Elliott, Union Chapel Church, Caseyville; Mrs. Emma Murphy, Goldengate Church, Goldengate.

SOUTH GEORGIA—Miss C. E. Lewis, Asbury Church, Savannah, Ga.; Mrs. H. I. Park, Richland Church, Richland.

SOUTHWEST MISSOURI—Mrs. Claude Hibbard, Ava Church, Ava, Mo.; Mrs. F. A. Mangan, Dale Street Church, Springfield.

SOUTHWEST TEXAS—Mrs. John Nettleton, First Church, San Angelo, Texas; Mrs. Thomas Richmond, Kyle Church, Kyle.

TEXAS—Mrs. Leo E. Beaulieu, Collins Memorial Church, Houston, Texas; Mrs. W. C. Cross, New Boston Church, New Boston; Mrs. Willie Cross, Devers Church, Devers; Mrs. Vernon B. Gresham, West University Church, Houston; Mrs. J. D. Martin, Beaumont Church, Beaumont; Mrs. G. H. Raymond, Newgulf Church, Newgulf; Mrs. Kenneth Robertson, South State Line Church, Texarkana; Mrs. A. E. Venghaus, Crockett Place, Galveston.

UPPER SOUTH CAROLINA—Mrs. N. A. Foster, Drayton Church, Drayton, S. C.; Mrs. S. G. Rueker, Oak Grove Church, Swansea.

VIRGINIA—Mrs. L. A. Bell, Kenbridge Church, Kenbridge, Va.; Mrs. Willie W. Ferrell, Rocky Run Church, De Witt; Mrs. Dudley Lewis, Rocky Run Church, Alberta; Mrs. John W. Rosenberger, Braddock Street Church, Winchester; Mrs. J. D. Walker, Centenary Church, Richmond.

WEST WISCONSIN—Mrs. Ella B. Handrow, Wesley Church, Sheboygan, Wis.; Mrs. Roy Kurtz, St. James Church, East Troy; Mrs. S. J. McIntosh, Bethany Church, Racine, Wis.

NO CHURCH OR CONFERENCE GIVEN—Mrs. E. G. Davis, Benoit, Miss.; Aural Johnson, Henning, Ill.; Mary C. Leist, Elkhart, Ind.

ORGANIZATION AND PROMOTION

By **MRS. ELOISE A. WOOLEVER,**
Executive Secretary, Woman's Section of the Joint Division

MAY I CALL ATTENTION TO:

Poland Sets the Pace

DID YOU NOTICE in Bishop Garber's article on Poland in the January issue of *World Outlook*—"The Woman's Society of Christian Service has not been able to function during the Nazi occupation. It is now reorganized, with Mrs. Konstanty Najder as president, and with the resolve *to start, during the year, a society in each local church.*" If Poland Methodism can do this, what about Methodism in the United States?

Over 1,300,000 Members

For a long time we have been talking about the million and a quarter members of the Woman's Society of Christian Service. Now, we shall have to change our vocabulary for we have topped the 1,300,000 mark. The annual reports for 1946 show a membership of 1,303,452. If there is added to this figure the membership of the Wesleyan Service Guild, the total adult membership is 1,377,740. This splendid result is due to jurisdiction, conference, and district officers, but *most of all,* to the loyal local women. The local society is the *growing* point. Most of this increase is due to the "person to person" method of winning new members. A couple of years ago the slogan was *"Each one win one."* It still remains the best way to achieve results.

What shall our next goal be? Is it too much to hope that we may soon say we have a million and a half members?

A Penny-a-Day More

Growing out of the facts given in Mrs. J. D. Bragg's letter of last September in regard to the unprecedented needs in mission fields, and the statements of what it would mean if every member of the Woman's Society of Christian Service would give a penny a day more, many societies have inaugurated a "penny-a-day-more" plan. Some societies have ordered gift boxes from Literature Headquarters so as to provide a convenient way for the members to save their pennies. It is hard to realize that if the 1,377,740 adult members (Woman's Society of Christian Service and Wesleyan Service Guild) would give in 1947 this cent a day over and above their pledge, it would mean $5,028,751 *additional* to the $4,172,959 given in 1946.

Mrs. R. M. Howell, Promotion secretary of the Southeastern Jurisdiction, coined the phrase—"Inflation in giving will solve inflation in living."

Family Week

In May comes the observance of Family Week. In one society when Family Week was observed last year, the program was given by a grandmother, mother, and daughter of the same family, thus illustrating and pointing up the contribution a Christian family makes to the church and to society. The Christian family is the basis of a Christian nation—it is the basis of a world-serving church.

Pledge Service

Every society is urged to have a pledge service in January, when the budget for the year is explained and voted, and each member understands her responsibility financially. Many conferences also have their pledge services. Sometimes this takes the following form: The president and treasurer of each district come forward together. The president gives an appropriate verse of Scripture, the treasurer announces the pledge previously agreed upon by the District Executive Committee. Sometimes the officers carry candles which they light from a master candle burning on the altar. Following the statement of the pledge from each district, the conference treasurer moves the conference pledge for the year which is voted by the conference society.

In Central New York Conference, last year, the districts also had their pledge services. In one district the secretary of Missionary Education and Service gave a brief, interesting account of some of the projects for which the money would provide, and then came the pledge service, similar to the conference service.

In another district, the pledge dedication service was an impressive demonstration of "Peace Through His Cross." An advance notice was sent to each local society in preparation for the pledge service. As the district secretary read the name of each local society and the district treasurer stated the amount of the pledge made by that society, a representative came forward. One by one, these representatives of the local societies formed the main part of the cross down the center aisle of the church. Then the district officers came forward and stood at the left and right of the local representatives to form the arms of the cross. The district president stepped behind the Spiritual Life secretary on the platform and together they made the head of the cross. With the cross completed by the entire district represented and standing together, the Spiritual Life secretary dedicated the pledges to God for his use to bring peace and good will to men.

Every member of the Woman's Society of Christian Service rejoices in the 1946 advance of $289,482.51 over the receipts of 1945. As the conference societies are meeting they are almost uniformly pledging an advance over 1946. These enlarged gifts will help to "bring His Kingdom nigh!"

Summer Trip

You may be planning a motoring trip across American states this summer. If so, look up in the *Annual Report* of the Woman's Division of Christian Service the location of home missions schools, homes, and centers. See if you can't include some of these in your trip. You, or some family in your church, may be planning on a trip to South America, or possibly to Europe or the Orient. If so, don't miss the opportunity to see the mission stations. If you would like more information about these points of interest, write the Woman's Division of Christian Service at 150 Fifth Avenue, New York. A visit to a mission project will "bring alive" the dollars paid into the budget of the Woman's Society of Christian Service.

MISSIONARY EDUCATION

By **LILLA MILLS,** *Secretary*

LAST SUMMER, during one of our Jurisdiction Schools of Missions and Christian Service, Dr. Eddy Asirvatham, professor at Boston University, was asked to characterize the missionary who would do the most effective work in India today. I am printing his answer for two reasons: first of all, it gives a clear insight into the kind of missionary program toward which we are working and for which we are praying; and, secondly, each of us who professes the name of Christ is, in a very real sense, a missionary; and it seemed to me that these qualities which Dr. Asirvatham described might well become our own if we are to carry "the good news" to those in our own communities.

IF I WERE A MISSIONARY

By Dr. Eddy Asirvatham

1. I would wait upon God for a clear sense of mission before I launched upon my missionary activity.
2. While standing foursquare on the fundamentals of the Christian faith, in approaching people of other faiths, I would divest myself of all sense of superiority and approach them in a spirit of humility and teachability.
3. I would cultivate a genuine interest in people and individuals, recognizing each individual as a distinct personality.
4. I would go out to the mission field as a helper and co-worker and not as a master or pedagogue.
5. I would encourage the indigenous church to develop along its own genius and not impose too much of the Western organization, modes of worship, creeds, and rituals upon Eastern countries.
6. Realizing to the full that missionary work is not all a one-sided gift, I would seek to understand and appreciate the highest and best in the cultures and civilizations of others, with Jesus Christ acting as the evaluator of all values.
7. I would endeavor to see the beam in my own eye and in the eye of my nation before I sought to remove the mote in the eye of another people, recognizing the fact that the whole world today is a missionary field.
8. I would endeavor to be a man of patience, long-suffering, and equanimity of temper, and not be unduly ruffled or agitated.
9. I would not unduly rely upon the power of my own nation or government, but seek to be raceless, nationless, and stateless to a large extent, even as Jesus was for the glory of God.
10. I would identify myself completely with all those who are seeking to bring about a better world, remembering the words of Jesus that "He who is not against us is for us."

NEW PAMPHLETS

"Methodism and Latin Americans in the United States"[1] (free).

"Oriental Methodists in America"[1] (free).

"Japan"[1]—An Album of Photographs from the World Outlook Camera (free).

"The Search of the Sufi"[1] (free).

"Missions of the New Age,"[1] by Dr. John W. Burton (free).

"Panned Out,"[1] by Ezra M. Cox (free).

"Cuban Mosaic,"[2] by Francis Gaby (20 cents).

Survey Graphic,[2] January, 1947, "Segregation" (50 cents).

[1] Available from Circulation Department, 150 Fifth Avenue, New York 11, N. Y.
[2] Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices.

NEW BOOKS

Race and Nation in the United States, by E. A. Benians (75 cents).

A Negro's Faith in America, by S. Logan ($1.75).

Back to the Smoky Sea, by Nutchuk ($2.75).

Small Communities in Action, by Jean and Jess Ogden ($3.).

Racism, a World Issue, by E. D. Soper ($2.50).

The Philosophy of War and Peace, by A. C. Knudson ($2.).

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(This bibliography was compiled by the Study and Action Committee of the Louisiana Conference.)

The Religious Film Association, 150 Fifth Avenue, New York 11, N. Y.

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American Council on Education Studies, Motion Pictures for Postwar Education, 744 Jackson Place, Washington, D. C.

New York University Film Library, 71 Washington Square, New York City.

British Information Services, 30 Rockefeller Plaza, New York City.

Canadian Film Board, Canadian Embassy, Washington, D. C.

Co-operative League, 167 West 12th Street, New York City.

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LEARNING TO LIVE AS MEMBERS OF THE WORLD FAMILY

By **RUBY VAN HOOSER,** ***Secretary of Children's Work***

ON A SUNNY AFTERNOON when the Assembly of the United Nations was in session in New York City, a group of boys and girls, with their leader, were standing near the main entrance of the Assembly building, watching the delegates of the various countries as they arrived to take part in its deliberations. In the background, the colorful flags of over fifty nations were flying in the breeze. The children, looking at the representatives as they entered the building, seemed to sense something of the importance of what was taking place. They knew that the family of nations was trying to work together to establish peace in the world.

The important thing about this group of boys and girls was that they felt they had a vital part in the whole process. For, in September, 1946, in the public school system of New York City, from the kindergarten through the junior high school grades, 600,000 children began to learn about the purposes of the United Nations, and how they could help these purposes succeed. A manual for teachers, entitled *A Better World**, shows grade by grade how, through all that is studied, and in every situation in the classroom, children may discover and practice ways of living together as members of the family of nations should live.

Dr. John Wade, superintendent of schools, at whose suggestion the "Better World" courses were prepared, says in the foreword:

"The kind of world that we shall have tomorrow depends in great measure upon the kind of education our children receive today—I know that the teachers of the City of New York will accept the responsibility for helping children to take part in building a better world. I urge our teachers to participate in a crusade to prevent the forces of destruction from again threatening the life of civilization."

In the schools of the city, therefore, that has now become the capital of the United Nations, boys and girls in the normal procedure of everyday life are learning how to live "in the ever-expanding family of the home, the classroom, the school, the neighborhood, the community, other communities, the city, the state, the United States of America, and the United Nations of the world." This experiment in training for world friendship will be followed with a sense of encouragement and hope by all who are concerned with today's children and tomorrow's world.

* *A Better World.* Board of Education of the City of New York. Price, 15 cents. (See Foreword and Introduction.)

CHILDREN ARE MIRRORS

(*Continued from page 3*)

life was an example of gentleness and affection, mingled with great strength. He was deeply interested in children and urged them to come to him in trust and confidence. He saw no place for harshness in dealing with them but believed in them. Today we see a wholesome trend toward a greater concept of this love preached two thousand years ago. In a world where there is much of fear, trust and good will are essential. Positive attitudes toward people must be established, realizing that harshness destroys, love builds; hatred warps, confidence clarifies; sarcasm belittles, faith renews; brutality engenders resentment, understanding fosters co-operation.

Parents should realize that with all the changes, the home and family have become more important than ever before. The mother may no longer bake the bread, but she gives the child the love, confidence, and guidance so necessary in this complex world. The father may no longer keep a loaded shotgun to protect his family, but he still gives his children the security of his affection, wisdom, and counsel.

In America We Are Moving From . . Toward*

From	*Toward*
"Spare the rod and spoil the child"	**Love and understanding as the best means for helping a child control his behavior.**
"A child should be seen and not heard" or "A child should speak when spoken to."	**Talking problems through together and urging the child to express his opinions and to share in the planning.**
"Do as I say because I said it."	**Helping the child to see the reasonableness and fairness of a request.**
Sending the child to work at an early age.	**Recognizing the importance of the growth years and giving the child the best chance for healthy development.**
Play is sinful and a waste of time.	**Play is one of the very important ways boys and girls learn the facts of living and being social human beings.**
Forcing the child to accept the parent's choice of a career.	**People succeed best at doing things they like to do; have the ability to do, and to which they are temperamentally suited. The wrong choice can be the undoing of a person.**

* From the report on Home Responsibility panel, National Conference on Prevention and Control of Delinquency.

This editorial reflects a few statements made at the National Conference on Prevention and Control of Juvenile Delinquency held a few weeks ago in Washington, D. C., upon call of the Attorney General of the United States.

We came away with an impression which still remains with us, that the homes of America and the parents in them are most important elements for the building of a strong nation and for the best growth and deepest security of America's children. And even as Christian parents in America attempt to fulfill this obligation, so will they reach out to influence the nurture and security of the children of the whole world.

DURING April and May, Methodist children will study missionary units in churches using the Closely Graded Courses. For materials, consult the spring issue of the *World Friendship Bulletin.*

WESLEYAN SERVICE GUILD

By MARION LELA NORRIS, *Secretary*

VITAL AND VIGOROUS Christian living characterizes Mrs. Florence Reeves, Wesleyan Service Guild secretary of the Northeastern Jurisdiction, and member of the Standing Committee.

Mrs. Reeves was born in Ithaca, New York. She was educated at Cazenovia Seminary, Ohio Wesleyan University, and Columbia. Her husband, Arthur Reeves, Cornell University, died in World War I, less than a year after their marriage.

One summer she worked under the Methodist Board of Home Missions in Milo, Tennessee. Faced with the problem of what to do with her life, missionary work challenged her, and she was soon in the American School for Girls, Lovetch, Bulgaria, under the Woman's Foreign Missionary Society. At first head of the Bible department, she later became vice-principal, and then principal.

After a furlough spent at Columbia University, she was assigned to Crandon Institute, Rome, Italy, where she taught English.

Religious art had been a major interest during her stay in Bulgaria. In Italy she had opportunity to carry on her study under professors of the University of Rome, and she spent time in both Venice and Florence under their tutelage. So great was her interest that she organized her holidays to see the great paintings in most of the galleries of Europe. When the work of the Woman's Foreign Missionary Society closed in Rome, she returned to Bulgaria.

Then came Munich. Mrs. Reeves returned to the United States faced, as were many former missionaries, with the task of adjusting themselves to life in the United States, and earning a living.

Now, after nearly ten years, it is a bit difficult for her friends to know what is hobby and what is job for her. Professionally she carries on her remedial eye work, using the Bates method of eye education. However, religious art has become almost a second profession, and she gives lectures with color slides on "The Life of Christ," "The Christmas Story," "The Madonnas," "The Passion of Christ," "Christ and His Parables," "Christ Among Children," and "The Prophets."

And now this ambitious and energetic Wesleyan Service Guild leader has a new line of service—a basic Christian principle. She is an active member of the Interracial Fellowship of Greater New York, and is an accredited teacher of the Board of Education of The Methodist Church on "The Christian and Race." Her interracial interests have enriched her life as she has enriched the lives of others. Last summer she taught in the School of Human Relations of the St. Philip's Episcopal Church, of which the Rev. Shelton Hale Bishop, outstanding Negro leader in New York, is rector. This beautiful church gives Mrs. Reeves opportunity to spread the "gospel in art," as she continues to co-operate in the work of this church, and with the Christians of the Negro race which constitute its membership.

ONE HUNDRED YEARS IN CHINA

In the "sheaf" of letters which has been sent to each unit, through the conference Guild secretary, is a letter from Miss Mabel Ruth Nowlin, now back in Chungking, which will add interest to your April program. See, also, the article by her in the March METHODIST WOMAN.

In the *National Reconstruction Journal,* April, 1946,* published by China Institute in America, are three articles dealing with the Woman's Movement in China, its history, the changes of today, and so on. One of them, by Pearl Wong, is part of her Ph.D. thesis, and involves much interesting research and revealing information on the place of Chinese women. She was on the Hwa Nan faculty, and taught in the University of California, pending her return to China.

* National Reconstruction Journal, 125 East 65th Street, New York 21, N. Y. 25 cents.

Reverend Shelton Hale Bishop showing art symbols of the apse of St. Philip's Episcopal Church to Mrs. Florence Reeves

1847 - 1947

The Wesleyan Service Guild of the First Church, Opelousas, Louisiana, rendered an appreciated service to the entire Louisiana Conference, which met in their church January 6 in adjourned session for a unique celebration of its organization exactly one hundred years ago to the day.

Bishop Paul E. Martin, in high hat, stock, long-tailed coat, accompanied by Mrs. Martin in tight bodice, hoops, and bonnet of the 1840's—aided by twenty-one ministers in appropriate garb—re-enacted the original session over which Bishop Joshua Soule had presided.

To help the congregation live the day again the Guild had mimeographed a sixteen-page copy of the full minutes of the conference of 1847. They were attractively bound for distribution in simulated-leather cover stock, carrying a picture of the "Centennial Memorial Church" they hope soon to build.—RALPH STOODY.

STUDENT AND YOUTH WORK

DOROTHY A. NYLAND - HELEN L. JOHNSON

WORLD CHRISTIAN YOUTH CONFERENCE

CHRISTIAN YOUTH from all parts of the world will be meeting in Oslo, Norway, in July, 1947, for the second World Christian Youth Conference. Many will remember the first of these conferences which met in Amsterdam, in 1939. A brief statement of purpose for the Oslo conference reads: "Representatives of Christian youth of the whole world will meet at Oslo to reaffirm their faith in the Lordship of Jesus Christ over every realm of life. They will meet in the knowledge that in Jesus Christ alone can be found a unity which transcends all human barriers. Together they will seek from Him courage and insight with which to face realistically and creatively the apparently insoluble problems which confront the world today. They will call Christian young people of all lands to more perfect obedience to God's will."

We are in a new era in the ecumenical undertaking. Christian youth have great responsibility in the rebirth of the conception of the church and ecumenical movement among young people everywhere. It has been said, "that a new generation was needed to give leadership and energy to the ecumenical movement and it was for the under-thirties to take up this task."

The Oslo conference will help to do this as it provides an international experience where youth will catch a new meaning of membership in a world of nations and see where Christian initiative is needed. In relation to other churches, they will become newly aware of the church in the neighborhood. The influence of Oslo will reach also into the spheres of secular life, which take on new significance in terms of Christian responsibility.

There will be approximately 240 Americans among the 1,170 delegates to the conference. The Methodist quota of sixteen is the largest. All delegates will be under thirty years of age, and two-thirds will be between eighteen and twenty-five. The Methodist delegates have been chosen from the Methodist Student Movement and the Methodist Youth Fellowship. The selection committee, in making choices for the Methodist quota, considered:

1. Positions of present youth leadership.
2. Possibilities of future youth service.
3. Geographical locations of home and school.

Miss Ann Fitzpatrick, co-chairman of the Methodist Student Movement, will represent that organization. Ann has been very active in the youth and student activities of her home state of Georgia. At the present time she keeps more than busy in the National Conference of the Methodist Youth Fellowship. Another interest which claims her time and leadership is serving as a youth member of the Board of Missions and Church Extension, assigned to the Woman's Division of Christian Service.

Miss Mildred Johns, also a member of the Woman's Division of Christian Service, will be a delegate to Oslo. Mildred will be representing the Methodist Youth Fellowship local church youth. Before going to the National College for Christian Workers in Kansas City, Missouri, Miss Johns was active in youth work in the Delaware Conference.

Passage remains the big *if* in the planning for the conference. Although steamship lines hold part of the answer, a bigger part rests with American young people. It is imperative for young people of this country to secure thousands of dollars to help delegates of other lands guarantee their travel reservations. This is in addition to their own expenses. We are confident that Methodist youth and adult leaders will rise to their share in this opportunity to give tangible evidence of their deep interest in world friendship.

Although the number of delegates to Oslo is limited, it will be possible for Methodist young people to catch something of the spirit of Oslo through reports and articles in youth and student publications. Other opportunities will provide fellowship with delegates as they will be available for meetings and wider contacts to follow up the Oslo conference.

Miss Ann Fitzpatrick (left).

Miss Mildred Johns (right).

Youth delegates to Oslo Conference.

Seventh Annual Report, 1946-47

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*From a jurisdiction president.

NEW LITERATURE

PRAYER AT MIDDAY. A card to be carried in the pocketbook for noonday prayer. This custom, practiced in many lands, may appeal to our women as a way of entering into a fellowship of prayer at noonday with Christians throughout the world. 1 cent each; 12 for 10 cents; 100 for 75 cents.

A CHRISTIAN'S DEDICATION. A devotional leaflet to help women deepen their spiritual living through using a technique for prayer at morning and night. Free.

PROMOTION HANDBOOK. Contains methods for the Promotion Secretary in the local society, district, conference, and jurisdiction. It has sections dealing with organizing a society, circles, district and other meetings, officers' training day, itineraries of field workers and missionaries, promoting the goals, and bookshelf for the Promotion Secretaries. 15 cents.

CIRCLE PACKET. Designed to help leaders in planning circle meetings. Seven separate worship services based on the following topics:
"Thy Will Be Done on Earth (The Church in the Orient)
"Send Us Upon Thine Errand" (Personnel)
Let There Be Light (Educational Institutions, Home)
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"Thy World Is Open" (Latin America)
with leaflets on the fields of work [illegible] factual information. 65 cents.

ACTIVITIES FOR 1947. Plans fo[illegible] Christian Social Relations and Local Ch[illegible]

CHECK LIST. Prepared by the Department of Chris Social Relations for use in connection with the stud "The Christian and Race." 10 cents each; 2 for 15 ce 6 for 35 cents.

SURVEY GRAPHIC. January, 1947, issue on segregat The most up-to-date information to help you in your s of "The Christian and Race." Contains a survey of advances and set-backs in our own generation and place of the church in these postwar years. 50 cents.

DAVID AND MARGARET HOME FOR CHILDREN, La Verne, California. A booklet containing the stor David and Margaret Home for Children. 10 cents.

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